

A
DECLARATION
of the Christian
SABBATH.

Wherein the sanctifying of the
LORDS-DAY, is proued to be agree-
able to the Commandement of GOD,
and to the Gospell of IESVS
CHRIST.

The second Edition.

Whereunto is added a briefe Appen-
dix, touching the limits of the Christian
Sabbath the LORDS-DAY: that it beginneth,
and endeth after Midnight, and in the Mor-
ning: not at the Sunne-setting
in the Evening.

By ROBERT CLEAVER.

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TO
THE RIGHT
WORSHIPFULL

Mr. IOHN CREVV, Mr.
EDVWARD STEPHENS,
and Mr. *John Curson*, Esquires;
together with their
faithfull Yoke-fellowes,
grace, mercy, and peace
be multiplyed.

IT hath pleased
the *Almighty*, by
the goodnes of
his providence to con-
ioyne you together in
one *earthly* family,
A 3 that

The Epistle

that by *relation*, and
bond of kindred, and *af-*
finity, you should all call
the same man, your *fa-*
ther: and according to
the riches of his grace,
to vnite you together in
one heavenly family
that by vertue of *Adop-*
tion, and *spirituall child-*
hood, you should all call
the same *God*, your *fa-*
ther, and so more truly
become *brethren* or
sisters, each one of you
to others in the Lord.
For this cause, & diuers
other

other reasons, I am encouraged to make choise of you for my speciall, & selected Readers, (so farre I presume of your favour, & kindness) and ioyntly to salure you, in *publike*, as *professed friends* to the cause wherein I deale, and Religious obseruers of that *sacred Ordinance* of God, for which I contend: for that, I confesse is a great part of my businesse in this brieue discourse ensuing, against

The Epistle

gainst the adversaries of
the *Sabbath*. And yet I
humbly intreate both
you, and all other good
Readers, not to regard
the *Sabbath* the lesse, be-
cause there is *contention*
about it, nor suddenly
to censure the act of
contending, vntill you be
acquainted with the
causes, and circum-
stances of it. There
are diuers *Texts* of
Scripture, indeed, which
in shew, & appearance
do seeme to condemne
it

Dedicatorie.

it, as that to *Timothy.*

The seruant of the Lord
must not strue, but
must be gentle toward
all men. 2. Tim. 2. 24.

And that to the *Corin-*
thians, I beseech you
brethren, by the name
of our Lord Iesus
Christ, that ye al speake
one thing, & that there
be no dissensions a-
mong you. 1 Cor. 1. 10

And that to the *Romans*
If it be possible, as
much as in you is, haue
peace With all men,

A 5 Rom.

The Epistle

Rom. 12. 18. but none
of these, nor any other
that can be produced,
do absolutely prohibit
al manner of *striving*. To
strive for error, and sinne
is vnlawfull: to *strive*
about things that be
doubtful, and *uncerten*, is
vnlawfull: to *strive* a-
bout *curious*, and *needles*
questions or matters ten-
ding to no edification,
or profit, is vnlawfull.
And so is *striving* vn-
lawfull when *carnall*
corruptious, as *make-bates*
be

Dedicatorie.

be the mouers of it, or
stirrers in it; as when
through *pride*, we seeke
our owne *vaine glory*;
or through malice, and
enuy we depraue our
brethren. In these, and
such like cases, is *conten-*
ding forbidden, but not
simply: for then would
not the Apostle *Iude*
haue exhorted the god-
ly *with earnestnes to con-*
tend for the faith: neither
would the Prophet
Isaiah so sharply haue
taxed the people of his
time.

Iude 3.

Isa. 59.4.

The Epistle

time, for not contending for the truth. Paul was a peaceable man, and yet he strove against the false Apostles and Seducers: and Christ is the perfect peace-maker, and author of peace, & yet he mightily opposed the rabble of Scribes, & Pharisees. And now to pleade for my selfe, and my brethren, which either by writinge, or preaching, haue traueled in the same subiect, have as I done, we are
not

Dedicatorie.

not meere voluntaries
in this controversie,
but necessarily vrged
thereto, as prested soul-
diers : we begin not
the quarrell, as As-
sailants, but onely iu-
stifie the truth of our
doctrine, and cause,
as Defendants ; *our*
Bookes, and Sermons,
being particularly op=
pugned, although (I
trust) more *sound, & Or-*
thodoxe, then can be con-
futed. We are far from
Innovations, & Novel-
ties,

The Epistle

ties in our positions,
and tenents: we wish
all good to our *Oppo-*
sites, with a desire,
rather to informe
them, by arguments
and reasons, then to
disgrace, or provoke
them, by taunts or
invectives. The ex-
perience of your *wis-*
domes, *loues*, and *gene-*
rous dispositions assure
mee, that you will be
easily perswaded of
the veritie of mine *Ap-*
pologie, and therefore I
shall

shall not neede with
multiplicity of words,
to enlarge it, neither
doe I thinke it decent
to taske *you* with rea-
ding of other imper-
tinent matters, which
neither necessitie re-
quireth, nor conve-
niencie approoueth of;
especially, seeing there
is as little *Decorum*
kept in prefixinge a
long *Preface* before a
short *Treatise*, as in
making a wide dore for
a narrow building. And
therefore

The Epistle

therefore to spare both
you, and my selfe from
further labour, I
briefly conclude, and
with due respect, re-
commend you to the
protection, grace, gui-
dance, and blessing of
the most High, and
remaine,

Your worships for all
Christian services.

Robert Cleaver.



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principall matters contain-
ed in this insuing Treatise

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holy*

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THE
MORALITY
OF THE
LAW.

Chap. I.

All the Morall Commandments are perpetuall.



Here is nothing so absolutely compleat and intire, as that Sathan will not impute vnto it defect and want; nor
B any

It is dangerous to make question of the authority of Gods Lawes.

any thing so cleare and manifest, as that by infidelity and carnal reason it cannot be called into question, & made liable vnto doubts: otherwise no mortall creature would haue attempted to impeach the sacred authority of Gods owne most holy Lawes, which haue retained their force, and exercised their power so many thousand yeares, as haue beene since the beginning of the World. If the exquisite righteousnesse of God thereby declared, were subiect to diminution, as that it might bee worne out by time; or if his Soueraignty were terminable, and to continue but for a certaine number of yeares; or if the loue thereby required of men towards their Maker, or of each one to another were now become needlesse, & of no necessity, they would be

be the more excusable, who
 seeke the subuersion of these
 heavenly Statutes: otherwise,
 they commit spirituall treason
 against the *Divine Maieſtie*.
 It is not ſafe to depraue the
 Acts, which hee hath done, and
 to debase the workes of his
 hands; much lesſe will hee
 put vp the reproach of that
 which by his *Holy Spirit* hee
 ſpeaketh, and the indignity
 offered to the gracious word
 of his mouth; hee cannot in-
 dure the glory of his Lawes,
 of his Statutes, of his Testi-
 monies and Oracles to be de-
 faced. Let no man thinke,
 that wee begin our Discourse
 with Fictions, by faining of
 faulty and erroneous persons,
 who, with little difficulty,
 may bee refuted: wee fight
 not with our owne shadow,
 wee complaine not without
 grievance, and iuſt cauſe of

Pſal. 19.

griefe : For, there are reall Aduersaries , and not imaginary, lately risen vp, who renounce both the *Ten Commandments* , and all other the Scriptures of the Old Testament, as abrogated and abolished by the death of *Christ*, together with the Leuiticall Ceremonies.

It will not then be superfluous, (as a worke vndertaken without due cause, or hope of good effect) as briefly as may be, to make it appeare, that neither the *Ten Commandments* , nor any parts of the *Morall Doctrine* of GODS most holy Word, in force before the comming of *Christ*, are antiquated, & made forcelesse, by his birth, preaching, practise, death, resurrection, or ascension.

1.

First, himselfe expressly denyeth any such meaning, or in

intent, on his part : for it seemeth that some licenciously hoped for such a carnall liberty, and some maliciously vpbayded him with purpose of such an impious innouation : and therefore, that none might take occasion to conceiue any such thoughts of him, hee directly maketh his mind known to the contrary. * *Thinke not* (saith hee) *that I am come to destroy the Law or the Prophets : I am not come to destroy them, but to fulfill them.*

Mat. 5. 17.

2.

2 Secondly, the Apostles, and Writers of the Bookes of the New Testament, doe often produce them as authenticke witnesses of GODS solide Truth, and the Sacred Doctrine of his holy Spirit : yea, and haue founded thereon maine Substantiall Points of Faith : which they would not haue done, if such Books

B 3

and

and sayings had then stood cancelled, or beene growne out of date.

Obiection.

But they hope to avoid this by interpreting themselves, and expounding their owne meaning ; which is, That they deny not any Commandement, or Words, or sentences of the Old Testament cited in the new, to bee the Scripture: For so much as is repeated by the Euangelists, or in the Writings of the Apostles, they acknowledge to be GODS owne Words: But no more then are there expresly specified: and not them to be such now, by vertue of that voyce, which GOD uttered once in Mount Sinai; or of that hand, which wrote them in the Tables; or of that spirit, whereby Moses recorded them in Exodus, or Deuteronomy or other places; or, whereby the
Pro.

Prophets either spake or Writ:
But by vertue of an Apostoli-
call Spirit, whereby they are
translated into the Gospell, and
become meere Euangeticall.

Answer.

This they say, and if it
proue true in the particulars,
they say well: Otherwise we
must thinke, they care not
what they say, so that they
may die their foule cause with
a faire colour. Let the point
therefore come to scanning.
Saint Iames saith, * *Whosoe-*
uer shall keepe the whole Law,
and yet faile in one point, bee is
guilty of all; for hee, that said,
Thou shalt not commit Adulte-
ry, said also, Thou shalt not
kill.

* Iam. 2.
10. 11.

Three things are heere in-
quirable, and duely to be con-
sidered of: One, what this Law

B 4

is,

is: The next, who bee Delinquents in the transgression thereof: The third, who is the Author that giueth authority vnto it.

1.

1. Touching the First: The Law must needs bee the *Ten Commandments*, as the instances in the *Seuenth* and *Sixth*, being parts of the whole, doe testifie: And to these, wee see, hee yeeldeth both the ancient title, and power; they are authenticke Edi&ts, and require an intire obedience. Take them as repealed in the Old Testament, and reuiued in the new, and you cannot call them the whole Law: For all of them are not there in expresse termes, and particularly recorded: neither will our Opposites grant that the *Fourth Commandment* hath any confirmation therein, although it bee

bee indeed by Christ ratified with the rest : but yet onely in generall words, and by firme consequents.

2. Concerning the offenders ; they are all cruell men, and vnchast persons, and euery one, in any place of the World, which giueth himselfe ouer to any iniquity, and these are obnoxious, that is, guilty of transgression, & subiect to that penalty which the Law doth denounce. Now in *Iames* histime, the Gospell was not so vniuersally spread, as that all men euery where should either yeeld obedience to it, or be conuicted of the violation of it.

2
3' 20' 65.

3. For the last, who it was that said, *Thou shalt not commit adultery ; Thou shalt not kill.* It must needs bee hee that said (*I am the Lord thy God that brought thee out of the*

3

B 5

Land

Land of Egypt, &c.) and delivered all the other Commandements to his people in the Wildernesse: For hee is that
** One Law giuer, which is able to save and to destroy. Cap. 4 12.*

One other place also shall bee produced, to make it appeare, that the *Apostles*, in their Allegations of Texts out of the Law, and other parts of the Old Testament, respected the authority of those Scriptures, out of which they haue deduced them; and that is the *Sixth* to the *Ephesians*, *verse 1.* where he giueth this exhortation: ** Children obey your Parents in the Lord.* Secondly, hee yeeldeth a reason thereof, *for this is right:* Thirdly, hee confirmeth the same by the words of the *Fifth Commandement; Honour thy Father and thy Mother.* Fourthly, hee amplifieth that
 Pre-

* Eph. 6. 1.

Precept, and sheweth two causes why it ought very much to bee regarded: One is from the site and place, which it hath in the *Decalogue*: It is the *first Commandment*; namely, of righteousness; and that which standeth before all the rest in the Second Table. The other is from a forcible *Adiunct*: It hath a *Promise* annexed vnto it, which is peculiar to it alone, in that Table. Now why should the *Apostle* vrge these Arguments so earnestly, if that Scripture had lost all its wonted vertue.

Thirdly, no temporary constitution, nor that which was expirable, can bee found to haue by nature a place in mans heart, or a continuance therein by grace, after the conscience & practise of it is dissolved in the Church. But these
Com-

3.

The Law
hath a
place in
Mans heart
by nature.

Rom. 2. 15.

Commandments were written in *Adams* heart, at his creation: (otherwise he had not beene fashioned, after the image of GOD) and after his fall, both himselfe and all his posterity shew the effect of the Law written in their hearts: *Their conscience bearing witnesse therunto*, as the *Apostle* testifieth. The vnregenerate, the vnbe'coers, the very Heathen, by light of reason and naturall conscience, can discerne of equity, and iniquity; of honesty, and dishonesty; of laudable vertues, and damnable crimes; as what reward liberall & mercifull men deserue, and how seuerely Atheists, Murderers, Adulterers, & such like malefactors, ought to be punished.

But these goodly Writings being blotted, and much defaced, in our first Parents, and their

their posterity, by sinne, and corruption, they are copied out faire in the regenerate, by the Spirit of grace, through Christ, as David, made conformable to his Image, and a figure of him, professeth of himselfe, saying; *I desired to doe thy Will, O my GOD: yea, thy Law is within my heart.* Which, in like manner hee testifieth of all other, that bee truly godly, with a declaration of the blessed effects thereof; when he thus describeth them. *The mouth of the righteous will speak of wisdom, and his tongue will talke of iudgement: For the Law of GOD is in his heart, and his steps shall not slide.* Thus GOD wrought in his people, in those former ages, before Christ, and promised a continuance of the same grace, with a large addition thereto, in the time

Psal. 40. 8.

Psal. 37. 30.
31.

Heb. 8. 10.

Ier. 31. 31.

time of the Gospell ; as the Apostle to the Hebrewes proueth out of the Prophecie of *Jeremy*. *This is the Testament, that I will make with the house of Israell ; after those dayes , saith the LORD, I will put my lawes in their mind; and in their heart I will write them, & I wil be their GOD, & they shall be my people.* He. 8. 10.

Lastly, if the authority of the Law, and all the Old Testament had beene abolished by the death and resurrection of Christ, and none else to remaine in force, but only those particular words, and sentences, which are repeated in the new : It must needs follow that all the time betweene his resurrection , and the writing of the New Testament, (which was of diuers yeares continuance) men liued without any diuine Law, or Scriptures

tures ; the former were all void, and no mans conscience subiect vnto them : and none other as then enacted, & published in their places.

Now we are to inquire into the grounds of their opinions, that it may be seene by tryall. What validity, for their purpose, may bee found in their allegations.

Their First place is out of Luke 16. 16. *The Law and the Prophets were untill Iohn: since that time the Kingdome of GOD is preached, and everyone presseth into it.*

Their Second, is out of the seventh to the Romans, ver. 6. *Now we are deliuered from the Law, being dead vnto it, whercin wee were holden ; that wee should serue in newnesse of Spirit, and not in the oldnesse of the letter.*

Their Third is out of the third

Scriptures cleared, which the Aduersaries produce to proue the Law abolished.

third Chapter of the second Epistle to the *Corinthians*, vers. 11. *If that which should be abolished was glorious, much more shall that which remaineth bee glorious.* To euery one of these an Answer shall be made in order.

Answer to the first place.

2
Luke 16.
16. proveth
not Christs
abrogating
of the Law
or Pro-
phets.

The meaning of Christ, in that of *Luke* is, that the Law and the Prophets vntill *Iohn* his time, continued their predictions, adumbrations, and significations of the future happy estate of the Church which now by his Ministry was declared to bee at hand; for that hee was the immediate foregoer of Christ his owne person, and the Messenger sent to proclaime his presence, who was now in a readinesse

dineste to publish his owne Gospell, & to enter vpon the worke of Mans redemption. This interpretation is warranted by that, which in *Matthew 11. 13.* is deliuered: *All the Prophets, and the Law prophesied untill Iohn.* But what is heere for exclusion or repeale, either of the Law or the Prophets? not so much as the *Leuiticall rites or ordinances*, were then abrogated: for so should they be abolished by *Iohn* his comming, rather then by *Christ* his resurre&ion; yea and that before they were fulfilled, or that which was typified by them, accomplished.

Answer to the second place.

Now come we to that, in the *Seventh* to the *Romans*,
Now we are delivered from the
Law:

Law : &c. It is apparent by the purpose, and all the passages of that Chapter, that by [*Law*] is understood that irritation to evil, and provocation to sin, which the Law of GOD accidentally occasioneth, (but properly doth not cause,) in vnregenerate persons. The vicious disposition, and corruption, which is in men, before Grace; that flesh which is naturally in all the Sonnes of *Adam*, restraineth them with the greater irksomnesse, from the performance of ought, that is required, (especially to doe it well, and in a due manner,) and inciteth them with a more greedy appetite (as I may so call it) to effect, thinke, speake, and doe those things, which by the Lord are prohibited. It is like to a swift and violent streame of water, which will endure

endure no resistance, but beareth downe Dammes and flood-yates, & all other stops, that stand in the way, to hinder his passage. This is the *Law*, and this is the *Husband*, spoken of in the beginning of the Chapter; and every man is a Wife subiect to the same, so long as he remaineth meerly carnall, and such a one, as he was by generation: But, when he by Grace and regeneration is once truly mortified, this party is dead, and so is that *Husband*, reigning sin; the bond of marriage is dissolved, and the same person vnited vnto *Christ*, by his Spirit, and so obtaineth deliverance from the *Law*, which in this place is spoken of, and that indeed, is a restitution to the true vse of the *Morall Law*, rather then a divorce, or separation from it.

This

Master
Beza.

Ver. 5.

Ver. 8.

Ver. 11.

Ver. 12.

Ver. 13.

This exposition is not of our owne coynning; it hath not onely the consent of most iudicious interpreters but a sound confirmation from the premisses, and subsequents of this Text here alledged by our opposits; as thus. *When we were in the flesh, the motions of sinne, which were by the Law, had force in our members, to bring forth fruite unto death. Sinne tooke an occasion by the commandement, and wrought in mee all maner of concupiscence: for without the Law sinne is dead. Sinne tooke an occasion by the commandement, & deceined me, and thereby slew me. Wherefore the Law is holy, and the commandement is holy, and iust, and good. Now is that, which is good, made death to me? God forbid! But sinne, that it might appeare sin, wrought death in me, by that which*

Which is good: that sinne might
bee out of measure sinfull, by the
commandement.

The venomous operation
of carnall corruption, and
how mischeevously, by occa-
sion of Gods Law, it inciteth
vnsanctified men to rebellion,
may evidently be discerned
in every one of these senten-
ces. And that it is called by
the name of a Law is plaine
in these words. *I see another
Law in my members rebelling a-
gainst the Law of my minde. In
my minde I serue the Law of
the Lord, and in my flesh the
Law of sinne.*

Ver. 23.

Ver. 25.

Answer to the third Place.

Lastly, The meaning of that,
in the third to the *Corinthians* is
to be expended; where it is
willingly granted that the
Morall Law is spoken of, as
that

1 Cor. 3. 11.
Considered
and cleared

Gal. 3. 10.

Rom. 8. 1.

that, which was to be abolished: yet not simply, but in some respect onely: not as it is the rule of Obedience to Gods holy will; nor as it giveth directions for the due ordering of every mans wayes; nor as it prescribeth the duties of holinesse, and righteousness. But as it is *A Killing letter, and The Ministration of death, and condemnation*, formerly mentioned, & as it concludeth all under the *Curse, who continue not in all things, which are written in the booke of the Law, to doe them.* So that the rigorous severity thereof is that onely, whereof *Paul* there speaketh: And neither of that also, without limitation. For it is not intended that al men promiscuouly are exempted from the strict sentence of it; but those alone. *Who are in Christ Iesus*
which

which walke not after the flesh, but after the spirit. The dominion & power of it, ouer-consummation and wicked persons, was as ample in Pauls time and is in these daies, as ever it had bin in Moses his gouernment, and before Christ his coming.

There are besides these Scriptures by our Aduersaries vrged, some other Texts seeming to contradict our Position touching the perpetuity of the *Morall Law*. And therefore it is requisite that, as well as we can, wee cleare the point, by giuing resolution to all such doubts, as may arise thereout. One is in the sixth to the *Romans*, ver. 14.

Rom. 6. 14.

Obiection 1.

Yee are not under the Law, but under Grace. Which might giue

giue occasion of demand, how the *Law* doth retaine its authority, and yet the people of God to enioy their immunity from it?

Answer.

How Gods law retaineth authority and yet Gods people freed from it.

The purpose of the Apostle is to be searched out, and pondered, both for the better vnderstanding of the words, and also for the avoyding the in-consequence, that otherwise would insue thereupon. His drift therefore is to excite the seruants of God manfully to stand out against sinne, for the perfecting of their mortification. The argument of his Exhortation is, from the vndoubted hope of their successe and victory. But wherevpon is that grounded? Vpon the happy alteration of their estate, & condition. Once they were

were vnder the *Law*, that per-
emptorily exacted obedience,
and yeelded no assistance for
the performance of it: nay,
rather that, which was the
**strength of sinne*, and mini-
stred occasion (although
faultlessly) to corrupt, and
vicious flesh, of mutinie, and
rebellion against Gods com-
mand. *But now they are un-
der Grace*; that is, the *Spirit*
of *Christ* communicated vnto
them; by vertue whereof that
which is required of them,
they shall haue power to doe:
and that, which is done by
them, (though not exquisi-
tely, and in full measure,) shall
be accepted, and their soules
dayly strengthened against al
the remnants of corruption.
It is true therefore that *Chri-
stians* are not in *Bondage to*
the Law, nor vnder it, as hol-
ding the chiefe and principall

* 1 Cor. 15.
56.

place, so as *Grace* could not haue the predominancy; but ioyned with the *Gospel*, and being subordinate thereunto, continueth to the end of the world a powerfull, & effectual ordinance of the *Almighty*

Obiection. 2.

Gal 3.24.25
maketh nothing for
the matter
in question.

Another Text, that may occasion matter to an obiection, is in the third to the *Galatians* ver. 24.25. *The Law was made our Schoole-master to Christ, that we might be made righteous by faith.* But, after that faith is come, we are no longer under a Schoole-master.

Answer.

He speaketh of that *Legall* administration, and government, which the Lord exercised over his people, in the old Testament.

Testament; (both the *Ceremoniall*, and *Morall Law* being jointly in force;) when they were as children at schoole, and in their minority, and consequently now determined, and come to an end the Christiā Church being (as it were) men of riper yeares and therefore this concerneth not the matter in question.

There is. (by report) another erroneous opinion now latelyer hatched, of those, which confesse that the *Ten Commandements* are not totally abrogated: but yet deny that they belong at all to them, that are in the state of Grace, and converted to the faith: but to those alone which are as yet vn-sanctified. This vn-soundnesse whereof, I hope hath appeared, and beene retelled by that, which hath beene hitherto spoken. For

The law
belongeth
to the regenerate.

Eph. 6. 2.

did (*Paul* perswade vnbe-
leeving *Christians* to honour
their *Parents*, and apply vnto
them the promise? Or did
James giue testimonie of pro-
fane persons for welldoing,
in keeping the *Royall Law*,
(that is) the *Commande-
ments* of God, which are as
the Kings high-way, for all
degrees to walke in? If they
take that to *Timothy* for their
ground, *The Law is not given
to a righteous man*, they much
mistake their marke: For
there he speaketh of punish-
ments to bee inflicted, and
not of duties to be perfor-
med.

1 Tim. 1. 9.

CHAP. 2.



CHAP. 2.

No significations, expira-
tions, or change of du-
ties, and seruices have
made any of the morall
Com. mandements Cere-
moniall

OR the prooffe
of this point,
wee will lay
downe a few
positions, as
our ground. worke. such, as I
hope, will be found infallible,
and vndeniably true preg-
nant

No altera-
tion, or
change of
nature, of
the duties
of the law

3
The digni-
tie of the
law in re-
gard, of
continua-
nce,

Deut. 4. 7.
8.

Psal. 19. 7.

nant also, for the manifest confirmation of that, which is to be declared.

The first is ; That the *Decalogue*, with the precepts of it, both before *Christ* his incarnation, and since, hath beene in high honor, and estimation (& that by the warrant of the *Holy Ghost*) for the author, equity, and efficacy ; as also for the antiquity, constancy, and continuance of the same. They were meant, when *Moses* said. *What Nation is there so great, who hath God so nigh unto them, as the Lord our God is, in all things, that we call vnto him for ? And what nation is there so great, that hath statutes, and iudgements so righteous, as all this Law, which I set before you this day ?* And they were included, when *David* saith.

The Law of the LORD is perfect,

fect, converting the soule.

The testimonie of the LORD
is sure, making wise the simple.

8.

The statutes of the LORD
are right. reioycing the heart.

9.

The Commandement of the
Lord is pure, inlightning the
eyes.

The feare of the Lord is cleane
induring for euer, &c.

And when he said. *All his
Statutes are true; they are sta-
blished for ever, and ever. Psal.
111. 7. 8.*

Psal. 111. 7.
8.

This was the glory, and
dignitie, that those Comman-
dements had, in antient times
whiles the old Testament yet
continued. Then, when *Christ*
was come, hee both confir-
med, and commended them to
posterity; that, yeelding the
place of superioritie to the
Gospell, they should (with it,
and for it, and by it) retaine
their honor, by giving di-

rection for Christian behavi-
our, and receiving due obedi-
ence, in an holy maner, from
the faithfull servants of God,
in the Church, throughout all
ages, whiles the world standeth.

2.

Ceremoni-
all law not
so much dig-
nified as
the Morall.

Col. 2. 17.

*Our Second Position is, That the Ceremoni-
all Law, with the
Leviticall ordinances, have
never beene so much graced,
no not then, when it most
flourished, & was with great
solemnity observed: for it
was alwaies, from the first in-
stitution, to the finall abo-
lishment, but a shadow of the
bodie to come, although made
vsefull, by Gods grace, to
those, that rightly vsed it.
To the Galatians it is compa-
red to a Schoole-master, which
vseth, with rod and discipline
to nurture those, whom hee is
set ouer. Yea, to a prison, or
house of restraint, wherein
Captiues*

Captiues, or bondmen are wont to be tasked with worke for thereto seemeth to be the allusion, when it is said. *Before faith came, wee were kept under the Law, and shut up vnto the faith, that should be afterward revealed.*

Gal. 3. 23.

3

The Moral law, not made Ceremonial, by significati-
ons &c.

Our third Position is, That in case significati-
ons, and expi-
rable types could haue made any Morall Commandment to become Ceremoniall, the whole morall Law should have beene much debased by a priuation of their first excellency, and brought into the condition of these Leviticall constitutions, as hauing diuers precepts of it, once comprehending vnder them sundry significant, and rituall observations.

This would be the more perspicuous, and with lesse difficulty apprehended if it

were contriued, into an *Hy-*
potheticall, or Connexiue Syllo-
gisme, as.

Proposition.

*If ever significations, in
 the seruices of God,
 could haue made a mo-
 ral commandement ce-
 remoniall: then a great
 part of the perpetuall
 morall law should haue
 growne to be Ceremo-
 niall, and temporay.*

Assumption.

*But no part of the morall
 law is growne to be Ce-
 remoniall*

remoniall, and temporary.

Conclusion.

Therefore, significations, in the seruices of God could never make a morall Commandement ceremoniall and temporary.

The Assumption is beyond all exception: For to affirme the same thing to be both perpetuall, and temporary, tendeth very neere to a contradiction. And the Sequell of the proposition is as evident because the whole ceremonial law was contained vnder the morall; although not directly,

ly, and in expresse termes, yet with a reference thereunto, and by implication; especially in some respects, though not in all.

For, consider it according to the motiue and occasion thereof, which was mans miserable condition by his fall, and sinfulness; and so it was accusatory, and for conviction. Consider it according to the end of it, which was to direct men vnto *Christ*, in hope of expiation of sinne, through his blood, and of pacifying Gods wrath, through his mediation; and so it was *Euangelicall*. But consider it according to the practise inioyned, as a service to be done to the Lord; and so it was a duty of loyalty, and a worke of obedience.

For, First, the loue of the godly, was much declared in the

the exercise of them, as David professeth of himselfe in the *Psalme*, when he saith. *That his Soule longed, yea fainted for the courts of the Lord,* (where his ceremoniall worship was celebrated) and there his heart, and flesh reioyced in the living GOD. Now whither lone is to be reduced, *Paul* teacheth, when he saith. *That lone is the fulfilling of the Law*; of that Law, which saith. *Thou shalt not commit adultery: thou shalt not kill; thou shalt not steale &c.* So much as any man toucheth, so neere he approacheth towards the fulfilling of the law, though none but *Christ* could ever attaine to the full perfection of it.

Secondly, The right vsage of them was then, some part of the way of righteousness, and therefore it is said of *Zachary*, and *Elizabeth*, that *They*

were

Psal. 84. 2.

Rom. 13. 8.

9.

2.

Luk. 1. 6.

Luc. 1. 5.

Were both iust before God, and walked in all the Commandements, and Ordinances of God, without reproofe. It is agreed vpon, among the Expositors, that by Ordinances are meant the Ceremonies of the old Law, being then in force. And it is manifest that Gods will declared in his Ten Precepts, hath euer beene the rule of Righteousnesse; as Moses instructeth parents to teach their children, saying, *This shall be our righteousness before the Lord our God, if wee take heede to keepe all these Commandements, as hee hath commanded vs.*

Dent. 6. 25.

3.

1 Sam. 2. 13
14. 15.

And let this be added vnto the former reasons, in the third place, That it was a sin to neglect, contemne, or abuse them, as Eli his sonnes did and caused the people to doe also. Now it is well knowen, and

and that by the *Apostles* testimony, that. *Whoſoever ſinneth, tranſgreſſeth the Law: for ſin is the tranſgreſſion of the Law:* Even of that *Law*, which ſtood in force, when *Iohn* writ his *Epistle*, which could not then be the abrogated *Ceremoniall Law*. Then that ſame Commandement, which is broken by tranſgreſſion, is contrarily kept by the practice of obedience.

1 Ioh. 3. 4.

This reaſon was alledged of late, at a *Conference*; and had by the aduerſe part, a threefold exception taken againſt it.

1. One, for the terme of keeping the *Law*, that it is in no mans power to doe it.

2. Another, againſt the Argument, from *Opposition*: That, of what commandement the breach is a ſinne, the contrary keeping thereof is a duty and a vertue. *Adultery* (ſaith

(saith hee) is a sinne, and a breach of the seventh Commandement: and yet every one is a vertuous keeper of it which is no Adulterer.

3. A third was against that Assertion; that *Sin is the transgression of the Law*: sithence *Infidelity*, in not beleeuing in *Christ*, is a Sin, and yet the Law commandeth not faith in him.

Men made
able by
grace to do
that which
is termed:
keeping the
the law.

I.

Whereunto the same Reply, that then was made, shall now be repeated.

I The first faileth of truth, and saoureth of ignorance, when it denieth that any man can keepe the Law: For, although it bee impossible for men perfectly to doe all that the Law, in strictnesse, doth as it were, exact; yet they are made able by the vertue of grace, to performe such seruices, as are acceptable to God:
and

and this the scripture termeth
 Keeping; as Behold I haue
 taught you Ordinances and
 Lawes, as the LORD GOD
 commanded mee, &c. Keep them
 therefore, and doe them: for that
 is your wisdom, and understan-
 ding, in the sight of the people;
 &c. So in another place; Bles-
 sed are they that keepe his testi-
 monies, and seeke him with their
 whole heart. So in the Gospell,
 Blessed are they, that heare the
 word of GOD, and keepe it.
 And yet in another place: and
 whatsoever we aske, we receiue
 of him, because we keepe his
 Commandements.

Deut. 4. 5. 6.

Psal. 119. 2.

Luc. 11. 28.
 1 Ioh. 3. 22.

Touching the second, I say,
 that Chastity, the hatred and
 shunning of filthinesse, and the
 loue and preleruation of puri-
 ty, standeth in opposition to
 Adultery; and not the meere
 forbearance of the grosse pra-
 ise of it; so that euery one
 doth

Whether
faith be
comman-
ded in the
law? and
how.

doth not obey that Precept,
which hath not fallen into the
foule fact of incontinencie.

3. The third hath the most
shew of truth and appearance
of force: but vpon sifting it,
it will proue fallacious, and to
bee of no validity: For, in
some respect (without all que-
stion) faith cannot bee con-
tained in the Law; but hath
its place properly and solely,
in the Gospel: But in ano-
ther respect it is that, which
G O D by his Commande-
ment requireth, and wee can-
not but violate his Law, in
not yeelding the same vnto
him. As G O D in his good-
nesse doth freely pardon the
sinnes of his people, by the
death and merits of his Sonne
apprehended by faith, being
as it were the eye, vnto which
this wonderfull happinesse ap-
peareth; so this cannot come
within

within the compasse of the Law, nor to be expected from it: That, contained a covenant of life to such as obeyed it; but no promise of remission to them that transgressed it. Salvation proceedeth from Grace alone, through *Christ*, reuealed in the Gospel, and confirmed to his people in the new Testament. But being so offered, & tendered vnto vs; no man can reiect the same without violation of the first Commandement, in not giuing to God the honor of his *Attributes*; as of *Kindnesse, Truth, Power, &c.* the like. For he doth not choose, & acknowledge the Lord to be his God, as by it we are required.

Who can denie, that who soeuer rightly acknowledgeth the Lord to bee such a one, as in his nature hee is, doth yeeld due obedience vnto

Ioh. 3. 32.

Significant
ceremonies
cannot al-
ter the na-
ture of vn-
changeable
Comman-
dements.

1 King 7.
22.

to his Commandement? And *Iohn the Baptist* taught this publickely, that, *He which hath receiued Christ his testimonie,* (and accordingly beleeueth in him,) *hath sealed that God is true,* and is as ready to testi-
fie it, with the profelsion of his lips, as they, that confirme their deede, by putting their hand, and seale vnto it.

But now, that we may de-
sist from digressions, and pro-
ceede in the prosecution of
our point; it will be needfull
to exemplifie the matter with
some particular instances,
that in case a *signification*
could turne a morall com-
mandement into a ceremonial
liuers of the ten Comman-
dements should be such.

There were two pillars set
in the porch of the Temple;
the one was called *Iachin*, that
is, *He will establish*: and the
other

other *Boaz*; which signifieth,
In him is strength. Are not
these representations of Gods
all-sufficiency, which is com-
mended vnto vs, & we ought
to entertaine a perswasion of,
by the first Commandement?
Beside a great multitude of o-
ther Ceremonies contained
vnder the 2. Cōmandement,
there were diuerse sorts of
Sacrifices; whereof some were
offered for actual confessions
some for actual supplicatiōs,
some for actuall deprecations,
some for actuall thanksgi-
uings: and many such morall
vses they were destinated to,
and that by Gods owne ap-
pointment. In the fourth
Commandement we haue our
aduersaries on our side in this
behalf, who grant, and proue
that a Ceremony was thereby
prescribed, seing the Seuenth
day had in it a signification of
the

the euerlasting rest to come.

Gen. 9. 4 5.
6.

That the restraint of blood belonged to the sixth Commandement, we need not produce any other testimony, then the reason, which the Law-maker himselte assigned for it, when he said; *Flesh with the life thereof, that is, with the blood thereof, you shall not eat: for surely I will require your blood, wherein your liues are: at the hand of every beast will I require it. And at the hand of a man, even of a mans brother will I require it. Who so sheddeth mans blood, by man shall his blood bee shed: for in the Image of God made he man.*

Levit. 5. 12
13.

And can it be truly gain-saied, that the *Law of Ielousie* so largely set downe in one place of *Leuiticus*, for the conviction, or clearing of a woman suspected of whore-dome, is an appurtenance of the

the seventh Commandement? Thither also (as it seemeth) are to be referred those vncleane issues of mans flesh, the fluxe of naturall seed, whereby they were legally polluted, and the offerings appointed for their cleansing.

Levit. 15. 2.
3.

Now seeing significant Ceremonies could not alter the nature of these vncchangeable Commandements; it is no more probable, that the mutation of seruices, which is made by the *Holy Ghost*, should doe it. For the practize and vsage of some is cealed, and the exercise of others is established, in the new testament, by institution; and yet the Law it selfe is not varied. If I should bring in, for example, the *First day of the weeke*, now called the *Lords. day* succeeding the former seventh day, in the honor, and dignity of

Mutations
of seruices
alter not
the nature
of the law.

of it, I should see me to begge the question : I will rather therefore declare it in such ordinances, as are subiect, to lesse opposition.

There was a time, when men obeyed the Second commandment, by hearkening to the ministry of the *Prophets*, and imbracing the doctrine of the *Priests*, who had not onely a legall function, but a morall. To teach *Jacob GODS* iudgements, and *Israell his law*. And the *Priests* lips should pre-serue knowledge, and they should seeke the law at his mouth: for hee was the messenger of the Lord-of-hostes. But *Christ* put an end to that calling, and Ascending upon high, led captivity captive, and gaue gifts vnto men. (He gaue some to be *Apostles*, and some *Prophets*, and some *Evangelists*, and some *Pastors*, and teachers &c. And now

Deut 33.10

Mal. 2.7.

Eph. 4.11.
12.

now, euer since that time, his worship hath beene celebrated, and his people instructed according to their doctrine, and ministry.

There was a time, when *Circumcision*, and the *Passouer* were the Sacraments of the visible Church, wherewith it was expedient, that all the people of God, who professed their hope in him, should then be signed: But now is *Baptisme* come into the place of the one; and the *Lord-Supper* into the place of the other: all these being the obseruations of one, and the same Commandement.

CAP. 3.

D



CHAP. 3.

*The fourth Commande-
ment is a Morall Pre-
cept.*

SO many learned
men haue written
so well on this ar-
gument, that it
may seeme altogether super-
fluons, and needlesse, to make
any further addition. And
so many braines haue beene
strained, in devising of eva-
sions, and plotting of shifts, to
obscure the clearenesse of the
cause, that it may seeme
merely

meerely bootelesse, and to no purpose, to bestow any more travell in the matter. Yet experience of the former good successe of their labors, who haue dealt for the Service of God, in this kind, (that many eyes haue beene illightened thereby, although some others would see nothing,) hath encouraged vs once againe to iustifie this Truth so much op pugged; having (as wee thinke) a due calling to the worke, with hope of Gods wonted favor and blessing, for the event of the same.

And, for prooffe, wee will content our selues with few reasons, and spare the multiplicity thereof; not vrging so many as we could, nor disallowing of those, as slight, and forcelesse, which we forbear to repeat.

Argument. I.

This therefore shall be the
First.

Argument
I proving
the morali-
tie of the
4 precept.
Gal. 3. 19.

All the Ceremoniall Law,
and every part thereof, had
the originall, and tooke begin-
ning, after man had sinned, and
was added because of transgres-
sion; by way of conviction of
guiltinesse, both to iustifie
Gods righteousnesse, and to
drive men to repentance, and
for a representation of expia-
tion offered by the blood of
Christ, to lead men vnto faith
in him, & so to magnifie Gods
mercy. And this was the oc-
casion of all the Types what-
soever which the Church of
God retained, and vsed, from
the fall of our first parents, to
the resurrection of our *Blessed*
Saviour.

Saviour. Now the obedience due to the *Fourth Commandment* hath another maner of foundation: it was not so occasioned, but grounded on the example of God the *Creator*, practized, and proposed, before any mention of mans disobedience, and misery.

Argument. 2.

T*His fourth Commandment* participateth with the three other before, and the sixe next following, in all the prerogatiues, and honors, wherein they goe before al the Leviticall constitutions for more glorious promulgation, and establishment. They were pronounced by the voice of God himselfe, vnto the people immediatly: so was this. For it is said, that God

Argument
2 proving
the morali-
ty of the
fourth pre-
cept.

Exod. 20. 10.

spake all these words. They were written in tables of stone, by the finger of God, as it were, euen by the Lord himselfe : So was this. For it is said. *He wrote*

Deut. 10. 4.

upon the tables, according, to the first writing, the Ten Commandements, which the LORD spake vnto you, in the mount, out of the midst of the fire, in the day of the assembly : and the Lord gaue them vnto me. Deut.

1 King 8.

9.

10. 4 They thus written, were put into the Arke. 1 King 8.

9. So was it also with them. For the two Tables being there placed, and it in one of them, must needes have place in the same, among the rest.

They were written by the *Holy Ghost*, in the booke of *Exodus*, ioynedly together, without mixture of any other with them : So was this also, & set in an high place, before all those of the Second Table.

Nothing

Nothing of this is affirmed of the Law consisting of Ceremonies: God vttered not that, with his owne voyce, neither was it written at all, in the *Two Tables* of Stone: or put into the *Arke*. For nothing was in it saue the *Two Tables of Stone*, which *Moses* had put there, at *Horeb*. Neither was it ioyned in place, with the *Morall* precepts in *Exodus 20*.

1 King 8.

9.

Argument 3.

THe most neere vnion, that is betweene this Commandement, and the other nine, will strongly proue it to be of their number, and one of the same nature with them. How often doth the Scripture inculcate this word [*All*], when it speaketh of

Argument
3 proving
the morali-
ty of the
4 precept.

D 4

them?

Deut. 4. 8.

them? as in Deuteronomy.
*What nation is there so great,
 that hath ordinances, & Lawes
 so righteous, as All this Law,
 which I set before you this day?*

Deut. 6. 24.
25.

*The Lord hath commanded vs
 to doe All these ordinances. This
 shall be our righteousness, before
 the Lord, our God, if wee take
 heed to keepe All these Com-*

*mandements, which hee hath
 commanded vs. When Moses
 calleth them [Ten words] shal
 we thinke that he meant more
 or lesse, then the iust number
 of the Morall precepts? Espe-
 cially, when in Exodus hee
 saith; God spake All these words.
 And in Deuteronomy, that He*

Deut. 5. 22.

*added no more thereto. If any
 other had beene put to them,
 they had exceeded that num-
 ber: if this be none of them,
 there would be but nine. It
 is observable, that in sundry
 places, they are called A Law;*

The

Iam. 2. 10.

The Law; and The whole Law as in the Epistle of *Iames*. *Whosoever shall keepe the whole Law, and yet faile in one point, is guilty of al.* Reason teacheth that all the integrall parts of any thing must be sutable to the whole, as the whole consisteth of them all. As in a naturall body having diverse members, they are all genuine (as I may so say) and of the same nature, and not forraine and of another kind. The hands, the feete, the legges, and armes, the backe, the loines, and other ioynts of a man are all of one kind of flesh and bones. And, as this holdeth firme in singular, and individuall persons: so the same proportion may bee observed in the severall species of Creatures. The beasts haue no beakes, or bills, the birds haue no finnes, the

fishes have no hooves, men have no wings, &c.

And the more yet, to manifest this vnion of the *Commandements*, that it may be evident, how that they are all of one sorte, *Moses* his testimony is to bee noted, who ioyneth them all together equally, without disparagement, or exception of any one, and acknowledgeth them to be, as it were, so many articles of one maine Couenant in these words. *Then he declared vnto you his Covenant, which hee commanded you to do, euen the Ten Commandements; and wrote them vpon two Tables of stone.*

Deut. 4. 13.

Argument
4. proving,
the morali-
ty of the 4.
precept.

Argument. 4.

THe maine ends of this Commandment, and the religious

religious duties, with warrant and approbation to be exercised on the Sabbath dayes, serue not onely for inducements, to bring men to a perswasion of the morality thereof but may well be taken for solid grounds, and evicting arguments of the certainty of the same. That the Sabbath was instituted for a memoriall of the worke of Creation finished, and not alone for a signification of Redemption hoped for; it may easily bee collected out of the hystory recorded in *Genesis*, & GODS owne profession, by way of a reason, at the publishing of that precept in *Exodus*. For why doth he so solemnly mention, and reckon vp the making of those eminent creatures. *The Heauen, The Earth,* and *The Sea, &c*; but that his wil was, in the celebration of
that

that day, to haue them meditated on, for his praise, and honor?

Act. 15. 21.

And the accustomed vse of publike meetings, and therein of reading the Scriptures together with preaching, and hearing of Sermons, *James* declareth in the *Acts of the Apostles*, saying, *Moses of old time, hath in every Citie them that preach him, seeing he is read in the Synagogue every Sabbath day.*

Luk. 4. 15.
16. & seq.

And *Christ*, in the Gospell, much graced that praetize, with his owne example. For (as *Luke* testifieth) *Hee went, as his custome was, into the Synagogue, vpon the Sabbath day & stood up to read, and preached vnto them, out of the Prophet Esaias: as is more at large to be scene in the story.* Now the Synagogues were not the places, wherein they met together

gether, for the solemnizing of the Leviticall feasts; but the Temple. For all the males, that could, were enioyned there to appeare before the LORD, on those dayes.

Moreover, the internall services of the minde and heart, as holy meditations, and desires, which *Esaïas* teacheth to be meete, and necessary for the sanctifying of the Sabbath, were ever to be performed in truth, and verity: and not symbollically, for signification onely.

This time was likewise appointed, as GOD expressly professeth, in one place; for the exercising of mercy, in granting rest, and refreshing to the bodies of servants, and inferiours, whether they were natives, or aliens, Iewes, or Gentiles; of whom many might

Isay 58. 13.

Deut. 5. 14
15.

might haue no admission to the Tabernacle, Temple, Sacraments, or Sacrifices, or to any such like Ordinances.

Argument. 5.

Argument
s proving
the morali-
ty of the
forth Pre-
cept.

LAstly, the stability, and durablenesse of it doth firmly argue the moralitie, that is in it. For, notwithstanding that the significations of the legall shadowes are still to be remembred, and the body represented by them, is eternall: yet the practise, and vsage of them was to giue place, and to surcease, after their accomplishment, and fulfilling. But the practicall keeping of the Ten Commandements, (whereof the fourth is one) is not determined, but reall obedience is evermore due

due to each of them, aswell now, as before *Christ* his coming, and that according to his owne testimony, and injunction, with a threatning and a promise annexed therevnto; as the *Euangelist* thus recordeth the matter. *Whosoever shall breake one of these least Commandements, and teach men so, shall be called the least in the kingdome of heaven: But whosoever shall obserue and teach them, the same shall be called great in the Kingdome of Heaven.* Where Three things, touching our point in hand, are considerable.

Matth. 5.
19.

Mat. 5. 19
Expounded

1. One, What is meant by *These Commandements.*

2. Another, What is meant by *These least Commandements.*

3. And the Third; How long this sentence of our *Saviour* doth stand in force.

1. The First, Master *Calvin*
(an

(an impartial interpreter,) shall informe vs of, in his explication of this Text, on this wise. *Here Christ speaketh, by name, of the precepts for well-living, even of the Ten Commandements; according to the pre-script whereof all the children of GOD ought to lead their lives, And this sense is made very manifest, by the verses following; wherein the LORD JESVS himselfe, against the false, and phantasticall glosses of the Pharises, doth give a sound exposition of certaine particular Commandements, as of the Sixth, the Seventh, and the Third.*

2

2. In the next place; by *The Least* is vnderstood any one of the Ten, that should be slighted, by dis-esteem, or presumptuous transgression; as if it had not ioynt holinesse, and authoritie with all the rest, when

when no conscience is made of faithfull obedience to it.

3. And concerning the last inquiry or consideration; It behooveth every one to know that this speech of *Christ* was not confined to his own dayes during the time of his naturall life and corporall abode here vpon earth, vntill his death and resurrection: but to be extended to all succeeding ages, & future times. For otherwise Saint *James* would not so long afterwards haue said; *Whosoever shall keepe the whole Law, and yet faile in one point is guilty of all.*

3

Iam. 2. 20.

And now we are come to the sifting of those obiections, which Master *Broad*, and other our aduersaries in this cause, doe vrge against vs; that a due and iust answer may accordingly be made thereunto.

Obiection. 1.

Obiection
1. against
the morali-
ty of the
fourth Pre-
cept answer-
ed.

Obiection 1.

The first is from Texts of Scripture. GOD calleth the Sabbath a Signe, Exod. 31. 17. It is a Signe betweene me, and the children of Israell for ever. Christ liketh the Sabbath to Sacrifices. Mat. 12. 7. Paul termes it a Shadow. Col. 2. 17.

Answer.

As good a shew as the allegation of these places doth make, yet if they be reduced into the forme of an argument a fallacy will be discovered therein, and the point in question found vnconcluded. The most, that can be inforced out of them, is this

Whatsoever was a Signe, a Sacrifice, and a Shadow, was not morall.

Bnt

*But the former Sabbath was a
Signe, a Sacrifice, and a shadow.*

*Therefore the former Sabbath
was not morall.*

But doth the controuersie
betweene vs consist in this?
Should not we looke for this
conclusion: *Therefore the fourth
Commandement is not morall?*
But we will giue a more par-
ticular resolution to the Texts
objected. As for that Twelfth
of *Matthew*. It concerneth
not the weekly Sabbath, as we
shall shew in the next Chap-
ter. Touching the other Two.
First we deny the Sabbath to
haue beene originally a *Signe*,
and a *Shadow*. It might be
meerely morall, at the begin-
ning, and yet afterward have
a signification put into it. For
at the first institution, there
were no *Iſralites*, whom it
should distinguish as the peo-
ple of G O D, from all other
nations;

nations, neither was it simply a *Signe* at any time, but in some respect : neither was it totally a *Signe*, but in part only : for there were many other uses of it.

2.

Secondly, we contend about the Commandement and not about the day And the *Sum* thereof is, That G O D S chosen and selected time be conscientiously kept, and religiously bestowed in his worship. That there should be some legall use of one day, as there was of the former *Seventh*: And some *Evangelicall* respect in another as there is in the now established *L O R D S-day*. It is rather a quality in the services commanded, then of the substance and essence of the Commandement it selfe.

Obiect. 2

Obiection 2.

Were the fourth Commandement Morall, it were greater then any Commandement, in the Second Table: being greater, it should be preferred before it. Whereas indeed it ought to give place to a branch onely of a Commandement, in the second Table. For a Jew ought to save his neighbors Goods from burning; though hee spent the whole day therein; and neither rested, nor went to the assemblies; and were it morall to sanctifie the Sabbath, and a City on fire; And a Jew could not both save his neighbors goods, and sanctifie the Sabbath: Hee ought to have sanctified the Sabbath; and to have suffered his neighbors goods to perish: Which seeing he might not doe, it is manifest, that to sanctifie the Sabbath was not morall.

Answer.

Obiection 2, against the morallity of fourth precept answered.

Answer.

Iust exceptions may, and must be taken against this reason: for it is more then one way faulty; as in this; That the fourth Commandement is made inferior to the eight because in a case of necessitie some workes of the fourth are to be omitted in the instant, for the prevention of an extremitie in our brothers estate. Now in this case, there is no comparison betweene the two Commandements, which of them should be the greater, or the lesse. But of actions, which should be first, or last; or which should be performed, or necessarily forborne, at that season. Some especiall, and important duties of the Second Table may be more acceptable, and precious,

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our nature.
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ture, of the first. When
Iah preserved the lines of
hundred Prophets, he per-
d a better service to
D, then he could haue
by reading a Chapter, or
in the Law, or by ma-
an ordinary prayer to

Our Adversaries will
sse, that all externall
ns of religion, as singing
almes, making of prayers
ng of sermons, & the like
ugh *Morall*) giue place
orkes of mercy, in such
. But (say they) because
y first doethe worke of
y, and afterwards wor-
G O D. And so (say I)
y shew that mercy, and
wards finish the remnant
e Sabbath, in sacred ex-
es; or else some others af-
wards: for that my worke
doth not to the abolishing
of

of the day, or of my due regard of it. And this is also worthily to be taxed, that they set the workes of mercy, and the sanctifying of the Sabbath, as opposits: whereas they are subordinate, and one of them a meanes of the other, and 2 commendable practize thereof, as Christ witnesseth. *Mat. 12 12.*

Obiection 3.

Obiection
3. against
the morali-
ty of the
4 precept
answered,
Thomas
Broad, his
manuscript
part. 1. cap.
1. & cap. 2.
arg 3.

The Priests in the Temple (Mat. 12.5.) preferred a Ceremoniall, before the Fourth Commandment: for they offered Sacrifices, as was intayned. Thus they Laboured in killing beasts: whereby they prophaned the Sabbath, and were blamelesse. And the Disciples pulling eares of corne, and rubbing them in their hands, on the Sabbath day, prophaned it. And so
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the man, that tooke up his
on that day. Whereas, in
iudgement of the learned, the
ch of the morall law is sinne.
d therefore the morall law
not be broken, to saue the
of all mankind. Evill must
be done, that good may come
eof. Tea G O D himselfe
not giue a man leaue to breake
morall Commandement; as
eale, murder, or lie.

Answer.

This kind of reasoning see-
h very vnfavoury, as wan-
g both good smell, and re-
by making one of GODS
ices to be a proper, and
& violation of another: as
ugh G O D S spirit pre-
bed contrarieties in the
e Subiect. For, by taking
word (*Prophuning*) of the
bath literally, as here our
E aduersarie

adversary doth: it will follow that those sacred ministers of God, in the *Temple*, who should haue beene most holily imployed, did exercise as little holinesse in their callings, on that day, and as much intringe that precept of the LORD, *Remember that thou keepe holy the Sabbath day*: as they, that were most deuoyd of religion. But Master Beza dealeth more kindly with them, in his *Annotations*, saying. *The Priests, doing the worke of GOD, on the Sabbath day, did not yet violate the Law. And therefore, by the Law of the Sabbath, all workes, without any exception, are not forbidden.*

The latter part of the Obiection, (which, hee saith, is grounded on the iudgement of the learned) is true. i. *That a morall Commandement cannot be broken, without sinne, but not wel*

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ill applyed. Dispose it into
me, and let the *Minor Pro-*
position speake out, and it will
be a flat vntruth: Forso it
must be.

*No morall law may be broken
without sinne.*

*But the fourth Commande-
ment may be broken, without
sinne.*

*Therefore the fourth Com-
mandement is no morall law.*

This [*Broken, Breach, and
breaking*] soundeth harshly,
arguing contempt; or, at
least, a neglect of due care
to performe that, which is
com-oynd. Now this cannot
be offered to the fourth Com-
mandement; neither could it
be any of the Ceremoniall
institutions, without dis-
respect to the *Law-giuer*,
whose will is thereby disso-
bed. Omissions there may
be of that, which seemeth to

be required, and practise of that, which, in strictnesse, hath an appearance of a prohibition: and yet, by the true meaning of the law, or with allowance from him, which made the Law: hee, which doth so omit, or practise, may therein be faultlesse and praise worthy. But this is not proper to the Fourth Commandement; but fallerh out aswell, in other morall Precepts. If any man now should marry his own sister; it could not be but a grievous and incestuous transgression of the Seuenth Commandement: and yet it was not so in *Adams* immediate children. Stealing is a violation of the Eight Commandement: and yet the *Israelits* spoyling of the *Egyptians* of their jewells, and other ornaments, were not in the state of theeves.

Exod. 12. 36

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heuees. Murder is an hay-
ous breach of the Sixth
Commandement, and all vio-
ence forbidden by it: and yet
Moses did not fault in kil-
ing the Egyptian: Nor
hinehas in slaying the *Midi-*
nite, and Israelitish woman.
Nor hee, that in the booke of
Kings, wounded the *Prophet*
of G O D, being a righteous
man. For all these had their
arrant. and direction from
the L O R D.

Exod. 2. 12

Num. 25. 8.

1 King. 20.
37.

Obiection. 4.

All the morall precepts are
written in the heart of man; and
the obseruation of them is accor-
ding to the law of nature. But
it is not that of the Fourth
Commandement for nature doth
not teach men weekly to keepe
day of seven.

Obiection
4 against
the morali-
ty of the
fourth pre-
cept answer-
ed.

E 3 *Answer.*

Answer.

Exod. 16.

To this we say, that therefore it is confirmed to be *Morall*, because it is agreeable to the law, and light of nature; as may be seene in the customes of Idolaters, both in the Scriptures, and by common experience, among the heathen, who vsed to celebrate feasts, and solempne times, to their G O D S, with a religious devotion. But it is said;

Obiection.

That so Churches should bee also, by the law of nature; because they built Temples likewise to their Idols.

Answer.

That doth not necessarily follow;

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follow; forasmuch as the solemnities of their feasts were the occasion of their Temples and so the one was, as it were a consecratory of the other. As it was by the law of nature, to solemnize festiuites to their GODS: so by the same they were moved to assemble together, & iointly to do their service: hereupon they stood in need of fit places; those places then they made decent and comely, and afterwards very beautifull, and pompous whereby, being led by sense, and such goodly sights, they waxed superstitious of them; especially by the Statues, and images of their Gods, being therein placed. So that externall motives induced them so highly to esteeme of, and as it were, to adore their Temples; whereunto they grew more, and more, by Custome,

E 4

examples

examples, and delusions. But the doubt yet remaineth vn-resolved, how nature should direct vs to the sanctifying of one day in seuen, or in any set number, and that to be constantly this, or that day of the the weeke; especially varied, and not at the last the same, which was obserued at the first. For resolution whereof we will build on *Zanchius* his foundation, (although hee be produced as a witnesse against our cause, by our adversaries) which he doth lay before vs. *It is the wil of GOD (and according to the rule of nature, and reason,) to sanctifie some time to G O D.*

And then will this follow, that he is, by institution, to chuse, or change the time, at his owne pleasure: and that the time so set, chosen by him be duly set apart, for the exercise

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ercise of his worship. For he commended the seventh day to the Israelits, not onely by edict, but by reason, also and the force of equitie, saying, it was *The Sabbath of the LORD their GOD*, and that *Which hee had blessed*, and giuen them an example of by practize. Now whatsoever reason doth apprehend as equall, must needs be agreeable to the light of nature: as the LORD testifieth of the Gentiles, that they, *Would not spoile their GODS*: that is, take, or detain any thing from them: and this they learned onely from nature.

Obiection. 5.

The obseruation, and keeping of this Commandement is of no antiquity: Adams being thrust out of Paradise, neither he, nor
 E. 5. *his*

Mal. 3. 8.

Obiection 5. against the morality of the fourth precept answered.

his posterity sanctified any day, in an holy rest, for ought that we doe certainly find, or may probably coniecture. The Jewes acknowledge that they doe not read, of Abrahams keeping the Sabbath. And I may adde, neither of any others keeping, or breaking it, both before, and a good while since Abrahamstime It is not likely that Iacob whiles hee served his uncle Laban, an Idolater; or any of the Isralites all the while, they were so cruelly oppressed: rested from worke every Seventh day. The Patriarchs were not commanded to sanctifie any day. And had the godly Israelites under Pharo, or the Jewes under the King of Babylon, and Christians under the Heathen governors, refused to worke, one day in seven, it would have bred great stirres, cost many men their lives; and no doubt, hystories would have bene full of it.

Ans.

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Answer.

Here is great strength of imagination, but small force of reason. For all the examples urged, are at the most, but coniecturall, and the grounds thereof very weake. If *Abrahams* and *Jacobs* and the other *Patriarchs*, keeping of all the other Commandements, had beene particularly recorded, and this alone by name vnspoken of, there had beene some probability in the matter: But no mention is made of many seruices; which nevertheless they vndoubtedly performed.

And for the *Israelites* in *Egypt*, if they did not rest on the Sabbath, the question is, whether it were not a fault in them; at the least of infirmity and weaknesse. And that failing

ling in *Babylon*, which is al-
 leadged, if there were any
 such, must needs bee acknow-
 ledged vnlawfull: for that
 was after the law was establi-
 shed. And that the obseruati-
 on of the Sabbath was not
 confined within the bounds of
Iudah, and *Israell*; it is mani-
 fest in the 16. Chap. of the
Acts of the *Apostles*, ver. 13.
 and in diuers other places.
 But wee haue Scriptures,
 which will yeeld stronger
 probability, for the an-
 tiquity of it, that it was
 obserued before *Israell* came
 into the Wildernesse. Sure it
 is, that it was kept, before it
 was proclaimed on Mount *Si-
 nai*: for they were inioyned
 in conscience of it, to for-
 beare the gathering of *Manna*
 on the *Seventh day*; as it ap-
 peareth in the 16. of *Exodus*.
 And it is not likely that then
 was

was the first institution of it: for *Moses* speaketh, as of a thing knowne to them before: and in rebuking of the transgressors he saith; *How long refuse you to keepe my commandments, and my Lawes?* But that wee may not be singularly conceited in making such a Collection out of this place; wee haue Doctor *Willet* of the same minde with vs.

Some (saith he) are of opinion, that the *Israelites* began first now to keepe the Sabbath; and that this Precept was to continue untill the comming of the *Messiah*: But this opinion hath no ground, or good warrant: for, *Moses* speaketh of the Sabbath,

as

Exod. 16.
23. 29.

Willet on
Exod. 16. 20
Quest. 34.

as of a thing well knowne:
To morrow is the rest
of the Sabbath. And to
what end else should the
people bee so ready to ga-
ther a double portion, for
the sixth day, but to pre-
pare them for the Sab-
bath, before Moses had
yet spoken any thing of the
rest therof. Therefore it
is more then probable, that
the Sabbath was kept of
ancient time, among the
people of GOD, groun-
ded vpon the example of
GOD himselfe, that re-
sted, after the Creation fi-
nished

nished in sixe dayes, Up=
on the Seuenth : Which
observation was deliuered
by godly tradition, from
Adam to his posterity: for
seeing that the Church had
from the beginning, a pub-
like, & externall worship
of God, it could not other=
wise bee, but that they had
also a certaine time pre=
fixed, wherein to cele=
brate the publike wor=
ship and seruice of GOD:
And then what time was
more fit, then that which
GOD had sanctified by
his owne example.

And

Heb. 4. 3.

And wee are not to seeke of a strong probability, that may be gathered out of the New Testament, that the Sabbath hath beene in vse among the godly, from the beginning; or hath not beene alwayes out of vse, vntill *Moses* his gouernment, although it bee not directly so affirmed. For the *Apostle* doth intimate so much, in the Fourth to the *Hebrewes*; where hee proueth, that the rest spoken of by *Dauid*, in the Ninety and Fifth Psalm (which the vnbelieuers are threatened to bee debarred of) must needs bee meant of that which is to bee found in heauen; as being not by them, as yet entred into. For thus he reasoneth by way of distribution: Either hee spake of the rest of the Land of *Canaan*, or the Rest of the *Seuenth-Day*, or of the Rest of the

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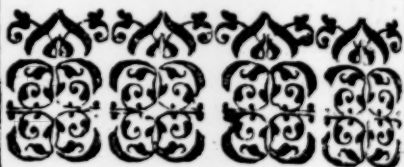
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fied?

the life to come.

But hee did not speake of
either of the two former :
Therefore hee spake of that,
which is in the life to come.

Now for prooffe of the *Assumption*. Why may it not be
understood of the Land of *Ca-*
naan ? Because *Iosuah* had gi-
ven them entrance into that,
before *Dauids* dayes. And
why not of the *Rest* of the *Se-*
venth Day ? Because an en-
trance was made into that ;
shortly after the foundation
of the world, when *G O D*
had once finished his workes,
and rested. Now if the *Sab-*
ath had taken its beginning
in the wilderness, how could
the *Apostles* tenent be iusti-
fied ?



CAP. 4.

*All consecrated time, is
the obseruation of the
Fourth Commande-
ment ?*



His Position may
seeme peraduen-
ture to bee of so
great a latitude,
as that it would
require a large Induction of
particulars, for the confirma-
tion of it, and bee very diffi-
cult therefore to bee made
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good. But the verity that is in it, will be easily apprehended of them, that shall assent to certaine truthes, which, without obstinate peruerse-esse, cannot bee gain-aid.

1. The First whereof is, that it hath stood with the wisdom, and good pleasure of GOD, to choose to himselfe, and to sanctifie certaine dayes, for the exercise of his owne worship, by his people, and that for the furtherance of their Saluation. And in this respect they are called the *Feasts* of the LORD, in *Leuiticus*, and other places of scripture.

2. The next is; That by the equity of the *Fourth Com- mandement*, these dayes so singled out and separated from common vse, by the LORD, should bee set apart to his seruices

1.

Leuit 23. 2.

2.

Isay. 58. 13.

uices, and acknowledged thereby to bee his peculiar right; according to that of the Prophet; *If thou turne away thy foot from the Sabbath, from doing thy will on my holi-day; and call the Sabbath a delight, to consecrate it as glorious to the LORD; not doing thy owne waies, nor seeking thy owne will, nor speaking a vaine word: then shalt thou delight in the Lord.*

3. The third is, That, if it be found, that any dayes besides the *Seuenth*, in regard of such hallowing, be appendent, and belonging to that commandement: it will well follow, that all of the same sort, & which are destinated to the same vse, are also, in the same respect, and by the same proportion, so to bee reputed and thought of.

Now, that we may further insist vpon this last, let vs considerately

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ligerately look into that 23. of *Lev*: & there we may see, that the other sacred Festiuities in time issued out of the same fountaine that the *Seuenth-Day* did; although it was by farre, the fairest streame, and they, in comparison of it, like vnto *small Brooks*, or little *Rillets*. Both it, and all the rest are termed the [*Feasts of the LORD*:] The name of [*Sabbath*] is common with it to all the solemne daies, as it were to be celebrated with holy assemblies. And who of iudgement doth not perceiue, that these titles, termes, names, and formes of celebration are comprehended within the compasse of the *Fourth Commandement*? Neither haue wee the Law alone, and *Moses* to minister vnto vs matter, for the prooffe of this point: but in the Gospell

All the solemne feastes in the law issued from the same fountaine that the seuenth day did.
Levit. 23.

Mat. 12. 1.

In his three
questions.
Pag 5.

pell also, and from *Christ* his owne words, wee shall finde plaine euidence for it. That in the Twelfth of *Mathew*, touching the *Apostles* plucking of eares of corne on the *Sabbath-Day*, reprehended by the Pharisees, doth so apparently concerne the breach, or keeping of the *Fourth Commandement*, that I know not any one, that is contrarily-minded. Yea, our Aduersaries doe not onely confesse it, but vrge and inforce it, against the *Morality* of the *Sabbath*. Mr. *Broad* himselfe, our professed Opposite, shall bee the man, whom wee will call to witnesse, in this case; whose testi nony is thus.

There are pregnant texts enough to proue, that the *Sabbath* was a shadow or Ceremonie; and consequently, that the *Fourth Commandement* is more ceremoni-
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niall then therest: as that Text,
Mat. 12. 7. [*But if you had
knowne, what this meaneth, I
will haue mercy, and not sa-
crifice, yee would not haue con-
demned the guiltlesse.*] Here he
likeneth the obseruation of the
Sabbath to the offering of Sa-
crifices.

Answer.

But how if it appeare, that
this corne was not pluckt on
the *Seuenth-Day*, nor that,
here pleaded for by the *Pha-
risies*? How if it fall out, that
this act was done at one of
their solemnities, on the last
day of a solemne feast? will
not this bee inferred vpon it,
that the *Ceremoniall Sabbaths*
came vnder the *Fourth Com-
mandement*, and not that the
Morall Sabbath was conui-
cted to bee in the nature of a
Sa-

Luc. 6. 1.

or Sabbath
 dayes
 79.

Sacrifice, by this place ? Now for the auerring of what I haue said, it will be sufficient to bring *Luke* as an Expositor of *Mathew*, touching the Circumstance of the time ; who, in this manner, doth declare it : *And it came to passe, on the second Sabbath after the first, that hee went through the corne-fields ; and his Disciples plucked the eares of corne.*

And here doe I appeale to the iudgement of all learned Diuines : Whether [*The second Sabbath after the first*] can bee otherwise vnderstood, then of one of the *Leuiticall Holi-dayes*, which (by the circumstance of the season, in that corne was then ripe vpon the ground) seemeth to bee the *Seuenth-Day* of the feast of *Vnleuened-Bread*, and the two and twentieth of the first Moneth.

Ob-

Obiection.

But this point as well as the former, is excepted against, and that by colour of reason: for those that are against us, strive to make the Sabbath, and the Seventh-Day, and all that is intailed in the Fourth Commandment, to be reciprocall, and convertible: as that the Sabbath should be none, but that Seventh-Day, and that Seventh-Day should only be the Sabbath. So that no other time, either then present, or which in future ages should be; could have any place, in that precept.

For, This Question (say they) may well be demanded: How shall the Fourth Commandment, being deliuered in forme of words, binde us to sanctifie any day, but onely the Seventh? Suppose that Christ had said to

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his

Bread, in his three questions pag. 10.

his Disciples ; Remember the day of Resurrection, to sanctifie it. Sixe dayes of the weeke you shall labour, and doe all that you haue to doe : but the first day is the day of Resurrection : in it you shall doe, &c. How should this Commandement binde vs to sanctifie any day, but onely the first, the day of Resurrection. So GOD saying ; Remember the Sabbath (or day of rest) to sanctifie it. Sixe daies shalt thou labour and doe all thou hast to doe : but the Seuenth is the Sabbath, &c. How should this Commandement binde vs to sanctifie any day, but onely the Seuenth-Day, wherein GOD rested, and which the Iewes sanctified ?

Answer.

For resolution hercof, I referre them to the generall rule

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rule of direction, that * Ma-
ster Calvin giueth, for the bet-
ter vnderstanding of all the
Commandements; which is
this.

There is alwayes more
meant in the Precepts and
prohibitions, then in words
is expressed. And com-
monly there are manifest
Tropes (whereby one part
is put for the rest) in al the
Commandements: that he
shall make himselfe wor-
thy to be laughed at, who
confineth the sense to the
strictnesse of the words.

By such curiosity and nice-
nesse, all superstitious traditi-
ons and fancies might bee

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freed

We are not
tyed to the
Iewes Se-
uenth day,
by the 4.
Comman-
dement.

*Instit. lib. 2.
cap. 8. Sect.
8.*

freed from the censure of the *Second Commandment*: seeing it forbiddeth nothing expressly but the making and worshipping of Images. Neither would the worshipping of all Images bee there forbidden, but of those onely, which men haue made to themselves: So that the least part of Idolatry would bee thereby restrained. And might not a wrangling Atheist picke a quarrell against the *First Commandment*, to cauilt at it, thus? How shall wee Gentiles bee perswaded, that the Lord is our G O D, or be induced to deuote our selues to him alone, or to thinke that his Commandments are directed to vs; since hee spake to them whom *hee brought out of the Land of Egypt*, where wee neuer were, nor our Progenitors before vs? And yet wee know,

know, that the *Second Com-*
mandement doth condemne all
humane inuentions, and will-
worship: And the First is spo-
ken to all his people, of what
Nation, Kindred, or Country
soeuer. And why then should
the *Fourth* be girded in so nar-
rowly?

F 3 CAP. 5.



CHAP. 5.

*The LORDS-Day, is
a consecrated time of
Diuine Institution, &
immutable.*



Sound Wise-
dome, and
good discreti-
on doth teach
men, in mat-
ters of questi-
on and difference, not to de-
liuer all that may bee spoken:
but so much as will proue sub-
stantiall and solide: and ther-
fore, although many proba-
ble reasons might be produced,

to

to give some light to the cause wee have in hand; yet it being of such weight & importance as it is, will safeliest be settled on such a sure, and firme foundation, as may secure the builders from dread of any demolition or downfall: And such an one it hath in the *Revelation* of Saint *John*, where the Scripture honoureth this day with the glorious Title, and that possessiue ly vttered, of the **L O R D S**-Day, which publisheth to the world, euen to the end of the world, that it is not of an ordinary or common ranke, with all the other dayes of the Weeke; but appointed for some more excellent employment. There is nothing to be found (for ought I remember) in all the New Testament, that by the Spirit of **G O D** is ascribed to *Christ*, and hee therein to

F 4

inti-

The Lords day proued to be of diuine institution,

Reuel. 1. 10.

Κυριακή

ἡμέρα.

Note this,

In what respects a day is said to be the Lords day.

1 Thes. 5. 2.

intituled, in regard of his dominion ouer the Church but it is sacred and holy, and set apart for holy vses; as *His Word*, Col. 3. 16. *His Gospell*, Mar. 1. 1. *His ministry & service*, 1 Tim. 1. 12. *His Grace*, Rom. 16. 24. *His Spirit*, Gal. 4. 6. *His Supper*, 1 Cor. 11. 20. *His Bread and Cup*, 1 Cor. 11. 27. *His Table*, 1 Cor. 10. 21. *His Church*, Eph 5. 23. And why then should *His Day* alone be defrauded of the honour of holinesse? Let vs proceed a little farther, and inquire why, and for what cause it is in this place called by the name of the LORDS-Day. Either it is because it belongeth vnto him by right of Creation: Or for that some notable work is appointed to bee wrought in it, by way of destination, (as in that sense, or the like, where it is said; *The day of the Lord shall*

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shall come even as a thiefe in the night:) Or by vertue of his setting it apart through Consecration.

But it is not termed here, in respect of the first cause: For so all times are alike his; as the *Psalmist* testifieth, saying; *The day is thine, the night also is thine; thou hast prepared the light, & the sun. Thou hast made Summer, and winter.*

Psalm, 74. 16.
17.

And what certaine intelligence should the Churches haue receiued from the *Apostle*, touching the time, when those great things were revealed vnto him; if he had told them, that it was in a day of *G O D S* making?

And in respect of the Second it could not be. For that intendeth a time yet to come. And therefore it must be meant of the Last; That it is so denominated, by reason

of that choice, which *Christ* hath made of it by *Consecration*,

We haue many learned writers, of principall note, consenting with vs, in the application of this place to this point. Some by way of *Exposition and declaration*; as *Master Beza*: Some by way of *Prooffe, and Confirmation*; as *Peter Martyr*: Some by way of *Disputation*; as *Doctor Whitakers*.

Beza
Annot in
Apo. 1. 10.

Master Beza doth, in this maner, deliuer his iudgement.

Iohn termeth that the LORDS-day, which Paul calleth the first day of the weeke; 1. Cor. 16. 2. Act. 20. 7. Vpon which day it appeareth, that the Christians were wont to assemble

assemble together, As the
Iewes met on the Sabbath
in the Synagogue. So that
it may appeare, that the
Fourth Commandement,
for the sanctifying of e-
very Seventh day, so
farre as touched the old
Sabbath; and the Legall
rites, was Ceremoniall:
But remaineth, for the
worship of GOD, a
precept of the unchange-
able Morall Law, & such
a one, as is perpetuall, du-
ring this life. And that
Sabbath stood from the
Creation of the world, to
the

the Resurrection of
Christ: which, seeing it
is another Creation of an-
other world; (as the Pro-
phets speake) then out of
doubt, by the appointment
of the Holy-Ghost to the
Apostles, in stead of the
Sabbath, which was for
the former age, or that
seuenth day was chosen
the first day of the new
world, wherein, not that
corporall, or corruptible
light, which was created
the first day of the old
world: but that which is
heauenly and eternal, hath
shined

shined upon vs. And therefore the assemblies of the LORDS-day, (which Iustine Martyr also expressely mentioneth, in Apolog. 2.) are of Apostolicall, and truly Divine tradition.

Peter Martyr hath this saying. In 1 Cor. 16.2.

As by the appointment of the Law, the Sabbath was celebrated to keepe fresh in memory the making of the world: So now is the LORDS-day for vse, to keepe fresh the memoriall of Christ his resurrection

rection; and therefore also to confirme the hope of our owne resurrection. But, when this change was made, we haue it not expressely set downe in the holy Scriptures: Notwithstanding in the Revelation of S. Iohn there is expresse mention made of the **L O R D S-day**.
Cap. I. 10.

Tertia traditio de Die Dominico non est

disputata nam in scriptura habetur nempe Apoc. I. 10.

Doctor Whitakers, maintaining the perfection of the Scripture against humane traditions, affirmeth; that,

The L O R D S-day is no vnwritten tradition: for that it is found in the Scripture

Scripture, even in the first of the Revelation.

Sithence then that this holy day is founded on the Law and ratified by the Gospell, it will consequently follow, that that will hold its stability, whiles they retaine their authoritie; and that will be as long, as the Sunne is in the firmament, and the heauens about the earth. For *The Word of the LORD endureth for ever.* And cursed be that person, whether man, or Angell, that shall attempt any innovation against it. We must not imagine, that an ordinance, so well, and authentically warranted, may be subiect to abrogation, or change. And therefore who-soeuer goeth about to repress the obseruation of it, doth attempt an execrable sacrifice,

The Lords-day is immutable.

1 Pet. 1. 28.

Gal. 1. 8.

1 King. 12.
33.

ledge, by robbing GOD, and his Church of so glorious an ornament. And, if any man would take vpon him, to make an alteration, by transferring it to another day, he should play *Ieroboams* part, who neglected the time and place prescribed by the LORD, for his worship, and service, and Offered vpon the Altar, which he had made in Bethel, the fifteenth day of the Eight Moneth, (even in the moneth, which he had forged of his owne heart,) and made a solempne feast vnto the Children of Israel.

Heb. 12. 27.

So then it is not in mans power, to abolish, or remoue the LORDS-day: and it is as certaine, that the LORD, will not doe it. For it is one of the immoveables spoken of by the Apostle to the Hebrews; which remaines after that once shaking

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shaking of the heaven, and
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And the motiue of it is durable, and everlasting, even the *Resurrection* of our *Blessed Saviour*, who can never possibly fall backe againe into his graue: Neither can any thing surmount it in glory, and excellency, as that the remembrance thereof should put out or darken the honorable memorial of it.

And now an Answer is to be made to that, which is excepted against this Position, and whatsoeuer hath been spoken in the defense thereof, and the contrary reasons on the other side come to be examined.

Obiection 1.

*How shall we know, that the
L O R D S-day is the Sabbath
which we keepe?*

Answer.

The first day of the weeke proved to bee the Lords day that is to be obserued.

Answer.

By knowing that the Sabbath, which we keepe, is that which was then the first day of the weeke; and by knowing that the first day of the weeke was the day of *Christ* his *Resurrection*; and by knowing that the day of *Christ* his *resurrection* gaue denominatiō to that, which is our Sabbath, and caused it to be called the *L O R D S-day*,

It is to be intended, that these *Seuen Churches* knew what day it was, and likewise all others of that time. For shall we thinke that *John* would so slighty describe so glorious a vision, (of such moment for the *Christian Church*, vntill the second comming of *Christ*) in that ambiguous manner, and by such

such a darke circumstance, as they were altogether vnacquainted with? The matter concerned them then, and other the *Churches*, that then were, and those, that were next to succeed: and all, that haue beene ever since: and these of our dayes: and those which shall come after, as long as the world standeth.

The ioynt, and vniforme practise of so many *Churches*, in solemnizing the same time constantly with publike assemblies, administration of the Sacrament, and distribution to the poore, doth sufficiently testifie, that they were not ignorant of the day, which *Christ* had consecrated.

At Troas they came together, the first day of the weeke, to breake bread: that is, to celebrate the L O R D S-supper
and then and there *Paul* preached

Act. 20. 7.

ched vnto them till midnight. The *Corinthians*, vsing every first day of the weeke to come together, were directed by the *Apostle*, by way of almes, as GOD had blessed them, to lay aside somewhat for the poore Saints. And the same precept had he also giuen to the *Churches of Galatia*: whereof S. *Ierome* thus writeth against *Vigilantius*.

On the first day of the weeke, (that is, on the LORDS-day) Paul commanded that all should bestow that, which should be caried for reliefe to *Ierusalem*. The like order was kept in the ages following, by the testimonie of *Iustin Martyr*, and in all places, ever since there hath bene the observation of that day, wheresoeuer the Gospell of *Christ* hath bene embraced.

Obiection 2.

Obiection. 2.

The *Apostle* sharply taxeth the Galatians, for preferring one time before another, saying. Yee obserue dayes, and moneths, and yeeres: I am in feare of you, lest I have bestowed on you Labour in vaine. Gal. 4. 10.

Answer.

The same *Apostle* is most competent for the explication of his owne meaning: which being rightly vnderstood, yeeldeth no advantage to them, that vrge it; nor any way diminisheth the estimation, and account, which the LORDS-day, by right, ought of all *Christians*, to be had in. For, in the Epistle to the *Colossians*, he declareth what those dayes were, which were kept with

Col. 2. 16.
17.

with such offense, and danger; namely, the *Legall Holy-daies* and new moones and Sabbath-dayes, being but shadows of things to come. Whereas that, which we celebrate, is for the ioyfull, and thankfull memoriall of the perfect accomplishment of worke of *Redemption*, by them prefigured.

Obiection 3.

The Whole life of a Christian is a continuall Sabbath, in resting from sinne; as the Apostle saith. He, that is entred into this rest, hath ceased from his own worke as G O D did from his; Heb. 4. 10.

Answer.

It is doubtfull what these Obiectors intend, by the terme

terme of *Sabbath*: Whether they would haue it properly taken, so as it is the observation of the *Fourth Commandement*. Or by way of resemblance, as onely alluding vnto it, that *Christians* ought to be holy all the dayes of their life, and abstaine from ill-doing, as the *Iewes* were inioyned to sanctifie the *Seuenth day* in a speciall maner, and to forbear all labor, and travell. Let it be vnderstood of whether they please, and it will stand them in little stead for this purpose. If they meane it in the former sense, they must needs make a strange alteration, in the state of **G O D S** Commandements, to bring the obedience due to them all within the compasse of one, and so make it a Transcendent, as though the doing of every duty of religion, and
righteous-

1 Cor. 14.
33.

righteousnesse; and the shunning of every vice of impiety, impuritie, and iniquity, were the keeping of that one Commandement; and so loue to GOD, and Man should be inclosed in a narrower roome, then formerly it hath beene. *G O D is not the author of confusion; as by this he should be made, if they plead allowance from him, for their vncouth Paradoxe.*

Shall we thinke, that at the Law-giuing, he minded this, by saying; (*Thou shalt not beare false Winesse against thy neighbour*) *Thou oughtest to Remember the Sabbath-day, to keepe it holy?* Or, when he said; *In it thou shalt doe no manner of worke: that is, Thou shalt make no graven image: or, Thou shalt not commit adultery?* Did the *L O R D*, in the *Law* or *Propbets*, any where so interpret

terpret himfelfe?

Or did *Christ*, in the rati-
fication of the *Law*, put any
fuch new meaning into it?
And, in confounding the
sanctifying of the *Sabbath-*
day, with holy behaviour *ene-*
ry-day; one of two extermi-
ties will hardly, with any pos-
fibility be avoyded: That ei-
ther no ordinary worke may
be done at any time, but *Chri-*
stians must live alwaies as the
Israelites were Comanded to
doe, on the Seuenth-day. Or
else that no certaine season is
to be exempted from com-
mon affaires, and set apart for
the worship and seruice of
G O D, in publike assemblies
more then all others.

Neither haue servants, and
fuch as are vnder the yoke,
any time of rest & refreshing
assigned vnto them, by diuine
ordinance. Now the former

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of

of these is palpable, and damnable superstition: and the latter intollerable, and cruell prophaneſſe. Now, if they will say, that their words are stretched beyond their meanings, (they onely proposing the *Sabbath-day* for a modell and rule of *Christian* mens liues; that they should not onely for the seupnth part thereof declare their piety, and devotion; but in all the rest demeane themselves in an holy maner :) we reply, that their pretence, in objecting against vs this perpetual Sabbath is wholly impertinent, and frivolous.

For ypon that ground, the *Fourth Commandement* might haue beene spared altogether, as neuer needing to be either spoken, or written; sithence *Israell* was an holy people also, before there were any professed

felled *Christians*. And it concerned them, in case they would be *Blessed*, that they should keepe judgement, and doe righteousness at all times. And yet they were bound to Sanctifie the Sabbath, that *Seventh-day* that the LORD Commended vnto them, without which they could not haue bin holy: as *Christians* cannot now be any day, that shall contemptuously, or carelessly neglect the LORDS-day.

psal. 106. 3.

In regard of their holinesse they are, by GOD himselfe, called by the name of *Priests*, a Kingdom of *Priests*, *Priests* vnto him, or his *Priests*. And yet *Aarons Priest-hood*, and that of the *House of Levi* was not dissolved, by this allusion to their function, and service.

Exod. 19. 6.

We *Christians*, in the New Testament, are titled by the name of *Kings*: and shal there-

fore no subiection be yeelded to the Princes, and Soveraignes, who are set over vs, in authority, and gouernment? Beside this, many have not yet attained vnto any sound sanctification: they must be brought therevnto, by the helpe of the ministry, on the *LORDS. day.* And some are soundly sanctified, but not greatly. And some are sanctified greatly, but none perfectly. This Sabbath, with the exercise of the holy ordinances therein, is as needfull, and commodious to all these, as watering, or raine is, for the rooting, groweth, and fruitfulnessse of plants, in gardens and orchards.

As for the *Rest*, spoken of in the *Hebrewes*, by them produced. It is not the present Condition of any mortall Creature,

Créature, in this world, but that eternall felicity in heauen, whereunto faith leadeth the beleeuers and giueth them as certaine assurance of, as if they were now presently putting their foot into it: and there is a cessation indeed, not onely from sinne, but from all maner calamities; as the Spirit informed *John* in his Revelation. And thereout the hard-hearted, and vnbeleeuing *Isralites* were excluded, according to the oath, which G O D sware in his wrath vpon due cause kindled against them. And *Learned Iunius* his iudgement is, That *Christ* is he principally, that in the behalfe of his Church, as well as for himselfe, hath entred into the possession of that Rest, first spoken of by *Moses*, and then by *David*, and there more largely discoursed of,

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and

Rev. 14. 13

*Iun. Paral.
in Heb. 4. 5.*

and amplified by this *Apostle*.
For so, by a kind of *Paraphrase*, he maketh plaine, and
perspicuously vnfoldeth the
sense of this place.

*Whither the head of the
Church, and Prince of
G O D S people is en-
tered, thither shall the
Church, and people of
G O D likewise en-
ter.*

*But he is entred into his
Rest, and gloriously
ceaseth from his works
wherein he was exer-
cised, during the time
of his humiliation,
whiles he was in the
forme*

forme of a servant;
as GOD once rested
from the works of his
Creation, after they
were accomplished.

Thither therefore shall the
People of GOD enter
and the body shall be
vnited to the head, &c.

This interpretation hath in
it very great probability of
the true meaning of the Text;
especially seeing there is an-
other place also, in the same
Epistle, in some sorte agreeing
with it; as where it is said,
that the Hope, which is set be-
fore vs, we haue as an ancre of
the soule, both sure, and stedfast,
and it entreteth into that, which is
within the vail; Whither the
fore runner is for us entred in,
&c.

And here may be discerned a fit proportion between the worke of the *Creator*, and the worke of the *Redeemer*: And between the *Resting* of the *Creator*, and the *Resting* of the *Redeemer*. And whereas it is said to the *Colossians*, that the *Holy dayes*, and *New-moones*, and *Sabbaths* were a shadow of things to come. But the *Body is in Christ*. We may vnderstand by this how the *Types*, and the thing represented by them accord together. His heavenly *Rest* for vs was lively thereby prefigured; and that being obtained, their terme is expired, and come to a period.

Obiection 4.

The indgement of the ancients, and of sundry Fathers are against the observation of any Sabbath

Sabbath, especially of the LORD S-day, more then of any other time. For they would haue the Sabbath to be spiritu-ally kept continually.

TERTVLLIAN against the Iewes.

We keepe the Sabbath, not every Serventh-day: but every day.

CHRYSOSTOM in a Sermon against the New-moones.

A Christian ought not to celebrate Moneths, or New-moons, or LORDS-dayes: But to keepe a decent Holy-day, during his life.

G 5 AVGVSTINE

*Quisquis
illum diem
observat,
ut litera
sonat, car-
naliter sa-
pit. Spir. et
Lit. cap. 14.*

AVGVSTINE saith;
Whosoever keepeth the
day, as the Letter soun-
deth, savoureth of the
flesh.

Answer.

The names of these, and o-
ther ancients are brought a-
gainst the keeping of the Sab-
bath; and so are their words:
but not their iudgements, and
meaning. For we may easily
gather, that some of them re-
proued such, as made sem-
blance of holinesse on the
L O R D S-day, and lived li-
cenciously at all other times:
and therefore opposeth vnto
them the contrary praetize of
sound, and true-hearted Chri-
stians.

Some

Some of them dealt against the *Sabbatarians*, and such as Jewishly obserued still the abrogated *Seuenth day*. Therefore *S. Augustine* saith; *Who- soever shall keepe [That Day] savoureth of the flesh.* But not whosocuer obserueth any day, For his owne words testifie the contrary; which are these.

illum Diem

The *L O R D S*-day the *Apostles*, and *Apostolicall men*, haue ordained with religious holinesse to bee kept; because in the same, our Redeemer rose from the dead, & therefore is called the *Dōinical* or *Lords-day*: that in it, wee may onely attend on the *Divine service*

*Serm de
sc. m. 251.*

service. This is the first day of the world: in it were created the Elements, and the Angels: upon this day Christ rose, and the Holy-Ghost was given, and Manna descended first from heaven, upon this day.

And in another place;

As Mary the Mother of our LORD is the chiefe among women, So among other daies, this is the mother of the rest. The whole grace of the Sabbath, and the ancient festivitie of the people of the

the Iewes, is changed into the solemnitie of this day.

In both these sayings, who doth not see that Saint *Augustine* is much wronged by them, that peruert and straine his writings to so bitter a censure of them, that sanctifie the LORDS-Day, as to *sa- uour of the flesh*, and so to incurre destruction, as Mr. *Broad* inforceth the matter, Pag. 7.8.

But *Austine* of the old Writers is not singular, and the onely man that speaketh in the commendation of the LORDS-Day: but many other both before him, and after him haue been of the same mind with him, as may appeare in their workes:

Athanasius intreating of these words of our Sauour Christ, In MAT. 11.

Christ, (*All things are given me of my Father,*) saith

As long as the old World did last, so long continued the obseruation of the Sabbath: But, when another generation did succeed, it was not needfull that this new people should any longer keep the day of the former Nation: but rather the beginning of the second creation and Age: and when is that beginning, but at the time, when our LORD did rise againe?

Chrysostome, among the sundry names, which he reckoneth

neth vp, that this day had, in
the Primitiue Church, saith,

It was therefore called
the LORDS-Day, be-
cause it was solemnly ap-
pointed for the memory
of Christ his Resurre-
ction.

*Serm. 5. de
Resur.*

Justine Martyr, speaking
of the day which Christians
kept in his time, which is the
LORDS-Day, that we now
keep, giueth this reason of it.

Because vpon that
Day Christ did rise from
the dead.

Apog. 2.

ORIGEN saith; Vpon
the LORDS-Day, the
LORD alwaies raineth
Manna from Heauen.

*Hom. 7.
in Exod.*

H I E.

Ad Euſtich.

HIEROME ſaith; *Vp-
on the LORDS-Day,*
they giue themſelues one-
ly to Prayer and Rea-
ding.

Serm. 33.

And AMBROSE ſaith;
*Let all the Day bee ſpent
in Prayer and Reading:
let no Secular Acts binder
Diuine Acts.*

By theſe Testimonies, ſin-
gled out from many others
that might bee alleadged, it
may appeare which way the
current and ſtreame of *Anti-
quity* was wont to runne:
That the Day which we keepe
was deriued from the *Apo-
ſtles*, and Primitiue Church,
to thoſe ages; and from them
to all that haue followed, vn-
till theſe our dayes, wher-
in,

It hath found the greatest interruption.

Obiection. 5.

Christian people chose the first day, and made it their Sabbath; saith the Booke of Homilies. By the Doctrine then of our Church, the observation of the LORDS-Day, is an Ecclesiasticall Ordinance, and not an Apostolicall Precept.

*Broad.
Pag. 2.*

Answer.

Sundry attempts haue been hitherto made, to impaire & diminish the estimation and account, which the LORDS-Day formerly hath beene, & still ought to be had in, of all G O D S people: Some from pretence of Scripture; some from shew of Reason; Some from the opinions of learned men;

men; and now the Doctrine of our owne Church is vrged, that which is by publike authority established, (as wee confesse the *Homilies* are) as though this Sabbath could not be iustified to be of Diuine Institution, without derogation from our Church and State: But let the *Homily* bee duely perused, and well considered of, and it will more strongly confirme, then disharten vs, from the defense of it. Is this good reasoning. *Christian People chose the day: Therefore GOD did not appoint it? Why? GOD appointed David to bee King ouer Israel; and yet the people chose him. And Salomon was set vp by the LORD; and yet the people declared their choyce by making him King the second time, and anointing of him. Ioshua called the people to wit-*

1 Chron.
29.22.

Iosh. 24.22

witnesse, That they had chosen the LORD to serue him: and yet the Lord first offered himselfe vnto them. *Mary chose the good part*, but it was that holy Doctrine, which Christ deliuered to her, and no inuention of her owne head.

Luk. 10. 42.

Their choosing then may well bee taken for their embracing of that fit time, which GOD, by his *Apostles* then had assigned vnto them, for their meetings, to doe him seruice, and the relinquishing of the Idolatrous times, wherein they were wont to assemble for the worshipping of the Heathen Gods. And it is very likely, that the Antiquated Sabbath was rendred vnto them, with the other legall rites, by those of the sect of the *Pharisees*, by whom many Churches were grievously trou-

Gal. 3.

troubled; whereof those in *Galatia* may serue for a president. But the best way to shew, how these words are heere wrested, is to recite the whole Discourse, both in the sentence going before, and also in those, that follow after; and that will clearly declare the sacred authority of our Sabbath, and the Orthodoxall iudgement of our Church; in the acknowledgement of the same. These are the words thereof.

Homil. Of
the time
and place
of Prayer.
Part. 1. Pag.
124. 125.

Concerning the time
which Almighty God
hath appointed his
people to assemble to-
gether solemnly, it doth
appeare by the Fourth
Commandement of
GOD.

G O D : Remember,
(saith G O D) that thou
keepe holy the Sabbath=
Day. Vpon which day,
(as it is plaine in the
Acts of the Apostles)
the people accus-
toma-
bly resorted together,
and heard diligently
the Law and the Pro-
phets read among
them. And albeit this
Law doth not so strait-
ly bind Christian peo-
ple to obserue the vtter
Ceremonies thereof,
as it was giuen to the
Iewes, touching the
for-

AA. 13.

forbearing worke and labour on that day, in the time of great necessity; and as touching the precise keeping the Seuenth-Day, after the manner of the Iewes, (for wee keepe their First-Day now, which is our Sunday and make that our Sabbath, which is our day of rest, in the honour of our *Sauour Christ*, who vpon that day rose from the dead, conquering it most triumphantly.) Yet notwithstanding, what e-

uer

uer was found in the
Commandement ap-
pertaining to the Law
of nature, as a thing
most godly, most iust,
and needfull for the
setting forth of GODS
glory; it ought to bee
reteinèd, and kept of all
Christian people. And
therefore, by this Com-
mandement, we ought
to haue a time, as one
day in a Weeke, wher-
in wee ought to rest,
yea, from our necessary
and needfull labour:
for like as it appeareth
by this Commande-
ment,

Workeday
and week-
ly labour
to be for-
borne.

ment, wee ought not
to bee slothfull or idle;
but diligently to labour
in that state wherein
GOD hath set vs: E-
uen so GOD hath gi-
uen expresse comman-
dement, that vpon the
Sabbath day, which is
now our Sunday) wee
should cease from all
workeday and Week-
ly labour: Euen so
GODS obedient peo-
ple should vse the Sun-
day holily, & rest from
their common and dai-
ly businesse; and al-
so

so to giue themselves
wholly to heavenly ex-
ercises of GODS true
Religion and Seruice.
So that GOD doth
not onely command
the obseruation of this
holy-day: but also by
his own example doth
stirre vs vp to the dili-
gent keeping of the
same. Good naturall
Children will not on-
ly become obedient to
the Commandement
of their Parents; but
also haue a diligent eye
to their doings, and
H gladly

gladly follow the same. So, if wee will bee the Children of our heavenly Father, wee must bee carefull to keepe the Christian Sabbath day, which is the Sunday: Not onely that it is **G O D S** expresse Commandement: but that wee may declare our selues to be louing Children, in following the example of our gracious **L O R D**, & Father. Thus plainly it may appeare, that **G O D S** will & commandement

mandement is, to haue
a solemne time and
standing Day in the
Weeke, wherein the
people should come
together, and haue in
remembrance his holy
Acts and wonderfull
benefits and to render
him thanks for them,
as appertaineth to lo-
uing, kinde, and obedi-
ent people. This exam-
ple & commandement
of GOD, the holy
Christian people began
to follow immediately
after the ascension of
H 2 Christ,

Scriptures
alledge
to warrant
the Lords
Day.

1 Cor. 16.

Christ, and began to choose them a standing Day in the Weeke, to come together in. Yet not the Seuenth day which the Israelites kept, but the LORDS day, the day of the LORDS ResurreCti- on, the day after the Seuenth day, the first day of the Weeke; whereof there is men- tion by St. Paul made on this wise.

In the first day of the Weeke, let euery man lay vp what hee thinketh good,

good, (meaning for the
poore.) By the first day
of the Weeke is meant
our Sunday, which is
the first day after the
Iewes seuenth day. And
in the Apocalyps it is
more plaine; where S.
Iohn saith; *Hee was in*
the Spirit vpon the Sun-
day. Since which time
GODS people haue
alwayes in all Ages,
without any gainsay-
ing vsed to come toge-
ther vpon the Sunday,
to celebrate & honour
the LORDS blessed
name

Apoc' i.

Holy rest.

Numb. 15.

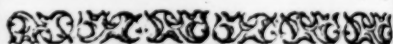
name, and carefully to keepe that day in holy rest & quietnesse, both men and women, children, seruants and strangers. For the transgression and breach of which day, GOD hath declared himselfe much to be grieued; as it may appeare by him, who, for gathering stickes on the Sabbath day, was stoned to death. But (alas;) all these notwithstanding, it is lamentable to see the wicked boldnesse of

of those who would
be accounted GODS
children; yet passe no-
thing at all for the kee-
ping and hallowing
the Sunday. And these
people are of two
sorts: the one sort, if
they haue ought to
doe, though there bee
no extreame necessity
of doing it, yet they
must not spare for the
Sunday; they must
ride and iourney on
the Sunday; they must
driue and carry on the
Sunday; they must row
and

and ferry on the Sunday; they must buy and sell on the Sunday; they must keepe Markets and Faires on the Sunday; finally, they keepe all dayes alike; holy-dayes and workedaies are all one. The other sort are yet worse: for, though they will not trauel or labour on the Sunday, as they doe on the Weeke-day; yet will they not rest in holinesse, as GOD commandeth: but they rest in vngodlinesse & filthi-

filthinesse; presuming
in their pride, pranking
and pricking, pointing
and painting them-
selues, to bee gorgeous
and gay: they rest in
excesse, and superfluity
in gluttony and drun-
kennesse, like Rats and
Swine; they rest in
brawling and swea-
ring, in rayling, quar-
relling and fighting;
they rest in wanton-
nesse, toyish talking,
and filthinesse; so that
it doth appeare too e-
uidently, the LORD
is

is more dishonoured,
the Diuell better serued
on that day, then on all
the dayes of the weeke
besides.

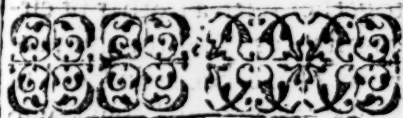


Conclusion.

ANd now for a summary
Recapitulation of the
maine heads and points in-
treated of: *If all the morall Pre-
cepts be perpetuall: If the fourth
Commandement bee a morall
Precept: If all consecrated time
bee the obseruation of the fourth
Commandement, during the time
of the Consecration of it: And, If
the LORDS-Day, by the te-
stimony of GODS Word, and
of learned Writers, both mo-
derne*

derne and ancient, and of the
Doctrin of this our Christi-
an English Church, or nation:
Then let them that be aduer-
saries to it, remember them-
selves timely, and cease to
contend against the Law, and
Ordinance of the LORD.
The truth of the cause is
bright and shining, and very
cleare to those that seriously
desire to be informed in it;
howeuer it dazle the eyes of
such as resolute with wilful-
nesse, to persist in their owne
opinions. They may (no doubt)
and daily doe, draw others to
their part; but so they do also
to their perill. It is an unhap-
py successe to prosper in per-
uerting of mens soules, and
making a side against their
Maker: For they must thinke
and know, that the blood of
the seduced, will in time bee
required at their hands. And

I on



A B R I E F F E

Appendix annexed to
the former Treatise, touch-
ing the limits of the Christian
Sabbath, the LORDS Day: that
it beginneth, and endeth after
Midnight, and in the Mor-
ning: not at the Sun-
setting in the
Evening.

IT hath beene de-
clared, in the pre-
cedent Discourse,
that the faithfull
obseruation of the
LORDS-day, is not onely a ser-
vice to GOD very warrant-
able: but also a holy duty need-
fully required; and therefore

to be obserued in due season, together with all other fit circumstances. And for this purpose I haue beene induced to looke, as farre as I could, into the matter ; both for the disposing of mine owne wayes, and for the informing of those, which haue desired direction for their cariage therein. I take not vpon mee the peremptory determination of the point : neither doe I contentingly oppose others, who are of a different iudgement, and practise : but onely propose the reasons of mine owne opinion, and practise ; referring the force thereof to the wisdom and consideration of such, as are more learned, and iudicious, then my selfe.

I

In the first place then, a *Quære* is to be made, whether the present order of the Six weekly working-dayes, (wherein

(wherein the day hath precedence of the night, and the night is reckoned for the latter part of the day) may be lawfully continued, or else needfully requireth an alteration. If it be vnlawfull, and ought not longer to haue continuance, it must be so convinced by some due prooffe out of the holy Scriptures; whereof yet I haue not heard any to be produced. If the bounds of the LORDS-day be changed, and the other remaine in their wonted course, I see not how an vndecent disproportion of times can be auoided, but that the last day, which they call *Saturday*, must be a day without a night; and the first, which they call *Monday*, shall haue two nights for one day.

Now this order of setting the day before the night; is not newly sprung vp, but an-

cient, and such as seemeth, at the least, to haue beene in vse, euen in the time of CHRIST, and of his Apostles : as may appeare by two or three instances of those dayes. One is in *John* 1. 39. where the ensuing night is reputed a part of the precedent day : It is said, that two of *Iohns* Disciples, (whereof *Andrew*, *Simon Peters* brother was one,) came to see *IESVS*, where he dwelt; and remained with him that day : Which is not to be restrained to two houres before Sun-set : (for it was about the tenth houre :) But the whole night after ; as it is intimated by the reason, and agreed vpon by the Interpreters : of whom *M. Calvin* being one, doth thus make knowne his iudgement : *Quaquam tunc non facti sunt perpetui eius Discipuli : non tamen dubium est,*
quin

quin nocte illa plenius eos eruditur, ut paulo post sibi penitus addictos haberet. Although at that time they were not become his constant Disciples: yet there is no doubt, but that night hee so fully instructed them, as in short time after, they did wholly cleave vnto him.

Another we haue, *Luk. 22. 7.* where it is said: that *The feast of unleavened-bread was come.* The Greek *Agnist*, (*ἄνιστος*) implieth, that it was in present esse, and not shortly after to succeed. Now we are to enquire, which is this day of *unleavened-bread*: and wee shall finde it by the prescription of the Law, *Leuit. 23. 5.* to be the fourteenth day of the first moneth: and in this place it must be the first part of the same day: for the Euen was not yet come, the Lamb was not yet in

hand to be dressed, nor so much as the roome provided, wherein they should sup together. It is then so denominated by a *Catachresis*, from that which belonged to the latter part of the day, the evening, and the night ensuing; for then was the leaven to be remoued, and then was the bread without leaven to be eaten with the Passecouer. Now, if the day had not then beene reckoned before the night, that would haue been the *thirteenth* day of the moneth, and none of the dayes of vnleauened bread.

There followeth a third place to be added to the two former, which is, in *Acts 12. 31. 32.* where *Luke* saith, That *The Souldiers, as it was commanded them, tooke Paul, and brought him by night to Anipatris: And on the morrow they left the horse-men to goe with him,*

him, & returned vnto the Castle.

In which wee may obserue the day ensuing so to be distinguished from the night, as that it was no part of the same: for that is a true saying, in common vse, (*To morrow is a new day.*) And then alwayes it taketh beginning, when that, which goeth before, is come to an end.

But wee may come more neere vnto the point in hand, and particularize in the case of our present Sabbath, for the limits and bounds thereof, and we shall finde our practise, for the season of the same, consonant vnto the originall, and primary obseruation of it: *The Motiue, Patterne, and President* of it, are ioyned together in one place of the Gospell, namely *Matth. 28. 1.* Therein is declared the Resurrection of our *Saviour*; for memoriall

Math. 28.1

whereof, the LORDS-day was instituted ; and that is well knowne to haue beene in the *Morning* : Therein is testified, that the *Morning* was the beginning of that day : For to wee are expressely informed by the *Holy Ghost*, saying : *In the end of the Sabbath, as it began to dawne towards the first day of the weeke, came Mary Magdalene, and the other Mary, to see the Sepulcher.* This Text must needes be of good importance for the point in hand, and very pregnant, vnlesse there be either faulting in the Translation, or mistaking of the sense. For triall whereof, I will intreat the godly learned now to consider, how men formerly both learned and godly, haue interpreted this Scripture. In the Greeke it is (Οὕτῃ δὲ σαββάτων ἡ ἀναστάσις εἰς μίαν σαββάτων)

Mr.

Mr. *Calvin* translateth it thus.

Vespera autem Sabbathorum, quæ luceſcit in primam Sabbathorum.

Calvin.

Mr. *Bezathus*:

Extremo autem Sabbatho, quum luceſceret in primum diem hebdomadis

Beza.

Tremellius out of the *Siriack* thus:

Tremelius

Vespere autem in Sabbatho, cuius vespera lux prima est in septimana.

Indeed Mr. *Iunius* seemeth a little to differ from these, when he saith:

Iunius

Haud scio an loquutionem Græcam, ὅτι τὸ Σάββατον, melius simus interpretaturi,

pretaturi, hoc modo: *Finita h. bdomade illa, qua Christus passus est videlicet.*

But his opinion doth nothing preiudice the purpose, for which it is alleaged. For first he is not confident, but doubtfull in that, which hee proposeth: and though it be truth, which he conceiueth in the matter: yet it well accordeth with that, for which we alleage it: For the end of the Sabbath, and the end of the weeke be in effect the selfe same, and immediatly in this place conterminous with the first day of the next weeke, which hath beene alwayes thence-forth honoured by the name of the LORDS-day, according to the content of good expositors. Wee will begin with *Aretius.* *Tempus*

Tempus est expressum:

Arctius.

Vespera Sabbathorum, &
 addit *ἡμισυ*, quæ illucescit
 in vnā, hoc est, primā Sab-
 bathorum. Vesperam dicit
 Hebrei, pro nocte Sabba-
 thi, vel pro *ἡμισυ*, hoc est, Sero
 noctis, hoc est vergente ad
 auroram. Sic interpretatur
 D. Hieronymus ad Hedi-
 biam, Quæst. 4. Quo facit
 interpretatio Matthæi, quæ
 illucescit in vnā Sabbathi.
 His enim diluit *ἡμισυ*, quæ
 fit illa vespera nō incipiens
 noctem, sed finiens noctem.
 Vespera illucescens He-
 bræis est finiens, & iam
 fugiens

fugiens nox. Et vna Sabbathi est prima Sabbathi, hoc est, Septimanae quae est nobis Dies Dominica, Dies Solis.

Tremelius

With him doth Tremellius accord:

Vespera saepe totum noctis tempus designat: Licet proprie significet principium noctis. Atqui hoc loco significat noctis partem aurorae proximam. Sicut in Marco: Cap. vlt. expressius sumitur.

Beza.

And Mr. Beza agreeth with them both.

Extremo autem Sabbatho, hoc est, Exeunte iam Sabbatho.

Sabbatho: id est, sub Diluculum, more scilicet Romanorum.

We may ioine to these another, whom *Marlorate* produceth, and consenteth vnto.

Vesperam Sabbathorum, in vnam Sabbathorum lucescentem, Diluculum, vocat eius diei quâ Christus surrexit.

So then, wee haue the *Holy Ghost* for our Author, and learned expositors acknowledging as much, that the day wherein *Christ* rose from the dead, tooke the beginning in the morning. Now, if the Euening of the same be consonant thereto, and receiued as a part of it, our *Tenent*, I hope, will be of the greater validity.

For

Ioh. 20. 19

Luk. 24. 33
34. 35.

For prooffe then of this, wee haue the Apostle *S. Iohn*, when he relateth the appearing of *Christ* vnto his Disciples. *Then the same day at Euening, being the first day of the weeke, when the doores were shut, where the Disciples were assembled for feare of the Jewes, came IESVS, and stood in the middes, and saith vnto them, Peace be vnto you.* The manifestation of truth wil not endure this to be referred to the Euening before his resurrection; and pregnant circumstances will not permit it to be before the Sunne-setting of that day: For it was after the two Disciples came from *Emaus*, who were so late there, that in humanity and loue, they thought it not equal to giue way to *Christ* his passage any further; the night did then draw on so fast, and they as yet not knowing who he

hee was: and yet after that, they spent some time there in parlee, and refreshing of themselves together, and then (*Christ* reuealing himselfe vnto them) they betooke themselves to their iourney towards *Ierusalem*, which, by our computation, was seuen miles, and an halfe distant from thence: and, when they were come thither, the relation, which they made touching *Christ* his appearance and speech vnto them, could not be dispatched in a moment: and after all this it was, that *Christ* shewed himselfe vnto them, in that place.

I am not singular in this collection; principall learned men doe confirme all this, that I haue said.

Mr. *Caluin* is one of them.

Constantia temporis,

☞

Caluin.

Et locorum distantia ostendit, quanto nuntij ad condiscipulos perferendi studio duo illi homines flagrant: Quum sub vesperam ingressi essent diversorium, non ante noctis tenebras patefactum illis fuisse Dominum probabile est: Iter trium horarum nocte intempestiva conficere, incommodum erat: Surgunt tamen eodem memento, Et properè Hierosolymam currunt. Circiter mediam noctem ad Discipulos peruenisse credibile est.

The

The circumstance of the time, and distance of the places doth declare, what a vehement desire these men had to bring good newes vnto their fellow-Disciples: When, seeing it was but a little before Euening, when they came to their Inn, and it is probable, that the LORD was not revealed to them before it was darke; now to vndertake a iourney of three houres space, in the vnseasonable time of

of the night, seemed
very vnfit: yet rise they
doe, at the very same
instant, & runne with
hast toward Ierusalem:
And it is verily to be
thought, that they
came to the Disciples
about midnight.

Aretius.

Aretius is another, who
saith, that

Christ appeared to
the Eleuen being ga-
thered together *Pro-*
fundâ iam nocte: It be-
ing very late now at
night.

4 To this we may adde, for
our example the practise of
Christi-

Christians, in succeeding times; as namely the Church of *Troas*. *Acts* 20. 7. who made not choise of the precedent night of the first day of the weeke, but of the subsequent, for the celebration of the LORDS-Supper, and hearing of *Paul* then preaching vnto them: who, though he continued his Sermon the longer, in regard of his departure from them on the morrow: yet would not haue altered the season, if it had beene otherwise appointed by the LORD, For the solemnizing of the LORDS-day, it will not be amisse, as well in this matter, as formerly wee haue done in others, to take with vs the consent of approued *Divines*, that by *Breaking of Bread* was meant the Supper of the LORD.

Mr. *Calvin*, and Mr. *Beza* thus vnderstand it.

Quam.

Calvin.

Caluin.
Beza.

Quamuis Hebraeis panis fractio convivium domesticum significet : hoc tamen loco de sacra cœna intelligi, & exponi debet.
Although among the Hebrewes, by breaking of Bread is meant a Domestick banquet: yet in this place the Lords-supper is signified by it.

Tremellius out of the Syriack translateth it in this manner:

Tremellius

Et in Die primo Septimane, quum congregati essemus, ut frangeremus Eucharistiam, loquebatur Paulus,

Paulus, &c. And on the First day of the weeke, when we were gathered together to breake the Eucharist, *Paul* spake vnto them.

M. Perkins is full of the same minde with vs. In this cause, and confirmeth the same, by the force of this present text, and of the former in *Mat. 28.* and that in these words:

Christ (as it hath beene thought of ancient times) consecrated the Sabbath, in that he rose from the dead early in the morning, when the first day of the

Perkins.

the weeke began to
dawne. *Math. 28. 1.*
And therefore it is fit,
that the Sabbath day
should then beginne
when hee rose, for as
much as it is kept in re-
membrance of his re-
surrection. The same
was the practise of the
Apostles: for *Aet. 20.*
7. the First day of the
week, the Iewes came
together at *Troas*, in
the morning, & there
Paul preached from
that time vntill mid-
night, being the next
morning

morning to depart, ha-
 uing stayed there (as is
 plaine out of the sixth
 verse) seuen dayes. In
 that text I note two
 things : 1. That the
 night there mentioned
 was a part of the se-
 uenth day of *Pauls* a-
 bode at *Troas* : For, if
 it were not so, then he
 had stayed at least a
 night longer, and so
 more then seuen daies,
 because hee should
 haue stayed part of an
 other day. 2. That this
 night was part of the

K Sab-

the weeke began to
dawne. *Math.* 28. 1.
And therefore it is fit,
that the Sabbath day
should then beginne
when hee rose, for as
much as it is kept in re-
membrance of his re-
surrection. The same
was the practise of the
Apostles: for *Aet.* 20.
7. the First day of the
week, the Iewes came
together at *Troas*, in
the morning, & there
Paul preached from
that time vntill mid-
night, being the next
morning

morning to depart, ha-
uing stayed there (as is
plaine out of the sixth
verse) seven dayes. In
that text I note two
things : 1. That the
night there mentioned
was a part of the se-
uenth day of Pauls a-
bode at *Troas* : For, if
it were not so, then he
had stayed at least a
night longer, and so
more then seven daies,
because hee should
have stayed part of an
other day. 2. That this
night was part of the

K Sab

Sabbath, which they then kept: for the Apostle keeps it in manner of a Sabbath, in the Exercises of Piety, and diuine vvorship, and namely in preaching. Yea, further he continues there till the Rest was fully ended: *He communed with them, till the dawning of the day, and so departed.* ver. 11.

This order is very commendous and vsfull: for it conduceth to a beneficiall conclusion of the holy seruices well performed in the former part of the day. A fit opportunity is seasonably offered for whole
some

some meditations, religious conferences, chearfull thanksgiving, earnest and hearty prayer for the fruit of Gods ministry, and all his ordinances, and meanes of saluation, in that day, either publicquely, or priuately exercised.

Having with as much breuity, and in as compendious a manner, as I could, expressed the grounds and arguments, whereby I am induced thus to conceiue of the Beginning and Ending of our Sabbath-day: It remaineth now, that (as much as in vs lieth) wee preuent the exceptions, which in likelihood wil be taken against this our *Affertion*: or dissolue such obiections, as may seeme to make it repugnant either to the verity of the Scriptures, or to the equity of reason.

K 2 *Obiection.*

Objection 1.

The oft repetition of Evening and Morning, in the first of Genesis, hath an appearance of great force: For that this order was so disposed of by GOD, as his Divine Worke; and so recorded, and published, in the Scriptures, being his owne sacred Word: and the first day of the weeke (which wee now observe and sanctifie) is particularly mentioned to consist of Evening as the former part of it; and of Morning, as the latter.

Answer 1.

Whereunto we say; First, there is no probability that the bounds of the Sabbath were intended by those words: For, being mentioned in the History of the Sixe dayes, they are concealed in that of the
seventh,

seventh, which was the o iginal of the Sabbath : and therefore would haue there beene especially recited.

2. Secondly, the place alledged doth containe an Historicall narration of things, as they then were : But not an vniuersall, and perpetuall necessity, that the same reckoning for beginning and ending of dayes, must be alwayes euer where the same. For the *Spirit* of God himselfe doth else-where (as farre as I can possibly discerne) varie from it, euen in the same manner, as we vse to doe; as is to be scene in sundry Texts of Scripture, namely in that for one, where wee read these words. *Then Moses stretched forth his rod upon the land of Egypt : and the LORD brought an East Winde upon the land, all that Day, and all that Night : and in the mor-*

ning the Winde brought the Grashoppers.

Which may bee seconded also with the booke of Numbers, where Moses writeth. That *the people arose all that day, and all the night, and all the morrow, and gathered the quails.* In this it doth euidently appeare, that the *night* comming betweene two dayes, is adioyned to the former, and separated from the latter. To both these a Third may be added, very materiall, and such an one, as will yeeld much light to the businesse in hand; and that is *Exod. 12.* wherein the originall Passeouer, being instituted in Egypt, is at large declared by diuers circumstances; among the which that of the Season is obserueable, that it was in the *fourteenth day at night.*

If this *night* be referred to the

the day, which it followed, and went immediatly before the morning of the *fifteenth* day, it is pertinent to our purpose, and agreeable to that, which is in another place, that *The children of Israel departed from Rameses the first moneth, even the fifteenth day of the first moneth, on the morrow after the Passeover.* But if it be placed betweene the *thirteenth* artificiall day of that moneth, and the *fourteenth*, some difficulties, I thinke, will not easily be avoided: as this, *That the stay of the people in their houses, after the slaughter of the first-borne Egyptians must bee a day, and almost two nights more: and then why did They eate the Lambe, With their loynes girded, and shooes on their feet, and staves in their hands, and in hast.* And that is considerable, that *Pharaoh rose up in the night, hee, and*

K 4 all

Numb. 33. 3

Exod. 13. 11

Exod. 12. 30
31 33.

Ver. 34.

Vers. 42.

all his servants, and called to Mo-
 les and Aaron by right, and
 said: Rise, get you up from a-
 mong my people. And that The
 Egyptians did force the people,
 because they would send them
 out of the land in haste: and
 Therefore the people took their
 dough, before it was leavened.
 And that, This was a Night to
 be kept holy unto the LORD, be-
 cause he brought them out of the
 land of Egypt; I knowe no
 good writer, which concei-
 ueth of their so long an abode
 after the eating of the Pas-
 se-over, and the stroke vpon the
 Egyptians. It is not to bee
 thought, that such a multitude
 of dead corpses, in that hote
 Countrey were detained so
 long from their graues: And
 sure it is, that Whilest they were
 burying of them, the Israelites
 departed; as Moses himselte
 witnesseth, Numb. 33.

Wee

Wee will spare the recitall of all other Expositors consenting with vs in this matter; and only set downe the iudgement and reasons of Doctor *Willet*, in his Commentary on that Chapter.

The Question (saith he) is, Whether the Pascall Lambe were to bee killed on the Evening, when the Fourteenth day began, or when it was ended. But it doth evidently appeare, that it was to bee killed in the ende of the Fourteenth day, and so in the latter Evening, and not in the first.

First, Because they

K 5 were

were commanded to eat unleavened bread, in the end of the Fourteenth day, at Even.

Chap 12.8. when the fifteenth day began, for they were not to eat unleavened bread, till the Fifteenth day, *Leuit.*

13.6. But, if they were to take the first Evening, when the Fourteenth day began, then they were to eat unleavened bread all the Fourteenth day.

Secondly, Again it is said, that They should eat

eat the flesh the same night, with unleavened bread; *That is,* the same night after they killed the Passeeover. But, if they killed it the Evening before, when the Fourteenth day began, then they did eat vnleauened bread vpon the Fourteenth day, & so eight dayes in all. For from the Evening before the Fourteenth day, till the Evening after the One and twentieth day, are eight dayes: But they were
com-

commanded to eat unleavened-bread seven dayes, from the fourteenth at Euen, till the one and twentieth day at Euen.

3. Thirdly, besides, The practise of our Saviour Christ sheweth how the Passeouer was to be kept according to the Law. Hee did eate the Passeouer the same night, wherein he was betrayed: 1 Cor.

11. 23. and the next day he suffered; which was the fifteenth day
of

of the moneth: For it is the generall received opinion, that Christ suffered vpon the fifteenth day of the first moneth; insomuch that *Beda* saith: *Nulli licet dubitare Christianis*: No Christian ought to doubt thereof. It must be then of all confessed, that Christ, in all respect obserued the Law. If hee suffered vpon the fifteenth day, and the Euen before ate the Passeouer, being immediately before

fore prepared , and made ready for him ; then the Passeouer was killed, not on the Euen, that began the fourteenth day, but on the Euen , that ended it. This only doubt there is in our Sauours example, that The Passeouer is said to be prepared for him, vpon the first day of Vnleauened-bread , which was the fifteenth day, *Math. 26. 17.* Which if it were so, then did he not eate the Passeouer
vpon

vpon the fourteenth day : But here the answer is, That, because the same night began the feast of vnleauened bread , when they did eat the Passecouer; And the Romans vsed to count the night with the day fore-going; It is therefore according to the common account, then in vse among the Iewes , called the first day of Vnleauened-bread , because of the Euening following.

Objection.

Obiection 2.

Some, by conference of two places of Ezckiel together, doe gather that this first order of Evening, and Morning continued untill the time of the Captivity, and was so then used. For in the foure and twentieth Chapter, and twenty-sixt verse, it is said: Hee that escapeth in that Day, shall come vnto thee, to tell thee that, which hee hath heard with his eares. In THAT DAY shall thy mouth be opened to him, which is escaped, and thou shalt speake, and be no more dumbe, &c. And in the thre and thirtieth Chap. ver. 22. it followeth. The hand of the LORD had beene vpon me, in the Euening, afore he that had escaped came; and had opened my mouth, vntill he came to me, in the Morning: and, when

when hee had opened my mouth, I was no more dumbe.

Out of both Which this Inference is made :

The opening of Ezechiels mouth was in the same day, that the messenger brought newes of the destruction of Ierusalem :

But the opening of Ezechiels mouth was in the Evening, and the messenger came, and related the matter in the Morning.

Therefore it is necessarily to be collected, that that Evening before, and the Morning after, were parts of the same day.

Answer.

We must take two, or three exceptions against this Argument.

1. First, that the word (THIS DAY) (as wee thinke) is too much straitned, and hath not due extent yeelded vnto it :

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it : For it is many times in the Scripture taken for a larger season : as in *I say. 26. 1. In THAT DAY shall this song be sung in the land of Iudah ; Wee haue a strong Citie, &c.* And in the verse fore-going the first of these named, we read, *Thou Sonne of Man, shall it not be in THE DAY that I take from them their power, &c ?*

A learned Interpreter, *Iu-
nius* by name, would not haue (THE DAY) to be restrained to 24. houres, but expoundeth it in this manner.

*Qua die : id est ; Quo
Tempore, siue Anno. At
what season, or in
what yeare.*

2 Secondly, either we must take (THAT DAY) in so large a sense, or else wee shall be driuen to this strait, that Ieru-
salem

saalem was spoiled : and the Messenger escaped : and the newes brought to *Ezechiel* to *Babel*, within the compasse of one naturall day, as the coherence of the severall branches contained in 25, 26, 27. verses of the twenty-fourth Chapter doe intend. And the distance betwixt those two Cities is observed by learned Geographers to be 680. miles.

3. Thirdly, though the Prophets mouth were opened in the Evening : yet it was not opened *To Him* Which had escaped, before the Morning : And therein consisteth the prediction of the DAY : *In THAT DAY shall thy mouth be opened unto Him, that is escaped.*

Obiection. 3.

But the Sabbath is distiually specified to begin at Even; and so

so by way of Institution, seemeth to bee appointed by the expresse words of the Law, in Leviticus, Cap. 23, 32. From Even to Even shall yee celebrate your Sabbath.

Answer.

Hereunto we say, that by the *Sabbath* is not understood the *weekly Seventh-day*: But one of the *Three Annuall Feasts*. It was the *Feast of Reconciliation*, and consisted of part of two dayes, beginning in the *Ninth*, and ending in the *Tenth* day of the *Seventh Moneth*, as the words of the Text doe manifest. In the Twenty seventh verse, it is said: *On the Tenth day of the Seventh Moneth there shall be a day of Attonement*. And in the Thirtie second verse. *Ye shall afflict your soules, in the Ninth day of the Moneth at E-*
ven.

ven. The ordinary *Sabbath*, and the seruic's belonging to that, are mentioned in the Third verse of that Chapter, and not referred to this place. The words in the *Hebrew* are: *Segnereb g. asgnereb tteb-*
betheu Soabaticum. Trem-
elius and *Iunius* translate it.
A Vespere usq; ad Ve-
speram celebratote Cess-
tionem vestram. Hebr.
Cessate Cessatione: Keep
your Rest.

Obiection 4.

There followeth a Third Place
Which in semblance Will make
much against our former defen-
ces: and that is in the book of
Nehemiah: For there (say some)
is the practise of that which in
the Law they were inioyned to
per-

Nehc 13.

performe : namely, to beginne the Celebration of the Sabbath the night before : for so had that godly man appointed it, as his owne profession doth witnesse, when hee sayth. It came to passe, when the gates of Ierusalem began to bee darke, before the Sabbath, I commanded that the gate should bee shut : and charged that they should not be opened till after the Sabbath : And some of my seruants set I at the gates, that there should no burthen be brought in on the Sabbath day.

Answer.

It may probably bee collected by the Circumstances, that *Nehemiah* rather sought timely to prevent the profanation of the Sabbath, which might fall out in the day ; then
to

to procure the earely celebra-
tion of it in the Evening:
and for that end, before night
restrained the entrance of
Chapmen, who would vtter
their wares and commodities
on the morrow, and so would
induce others with themselves
to violate the Commande-
ment of G O D : And for that
cause, set officers to stand at
the gates, that vnfit persons
might be kept out ; and such
as had lawfull businesse, might
haue free passage. But if it
should bee yeelded that the
Legall Sabbath was then, and
had alwaies before beene so
boun'd, as to beginne and
ende with the Evening: yet
it cannot therevpon bee infer-
red, that the *Evangelicall Sab-
bath* must therein bee confor-
mable vnto it. For that hath
another foundation whereup-
on it was grounded, namely,
the

the resurrection of Christ, which was not in the night, but in the day: And that hath another day, wherein it is sanctified; namely the first day of the weeke, wherein Christ rose againe, which then consisted of Morning and Evening, and not of Evening and Morning.

Objection 5.

Yet how will this then be avoided, that some time must be lost, when the Legall Sabbath was determined, and ceased about the Sunne-setting: And the Evangelicall Sabbath tooke its beginning not before midnight.

Answer.

That inconvenience neede not be dreaded; if we consider the foundation of the latter, was not the demolishing of the
the

the former : For the one was not abolished so soone as the other had the originall.

The obseruation of the ceremoniall ordinances, continued vntill the Types therein contained were accomplished: and therefore the Sabbath could not be abrogated before *Christ* his Ascension, which was thereby prefigured : For it signified the *Rest*, which remaineth for the faithfull in heauen, and that happy possession, which our Saviour tooke of the same, for himselfe, and in the behalfe of his people, after he had perfected the worke of Redemption, according to the example of his Father, who rested the Seuenth-day, when he had finished the worke of Creation. For so doth Mr. *Iunius* (and that rightly, as I am perswaded) expound that in the

L fourth

fourth to the Hebrewes, v. 10.
*For hee that is entred into his
 Rest, he also hath ceased from his
 owne workes, as GOD did
 from his.*

*Quò caput ecclesiæ in-
 gressum est, vel Princeps
 populi Dei: Eodem Ec-
 clesia, vel populus Dei in-
 gressurus est. Est autem
 ingressus in requiem ipsi-
 us, & ab operibus suis, in
 quibus se in forma serui
 exercuit, gloriosè requies-
 cit: quemadmodum olim
 Deus in Creatione quieuit
 a suis operibus, ubi per-
 fecta sunt. Eodem igitur
 populus Dei ingressurus
 est,*

*est, & corpus illius Capiti
suo adhærescens, Vestigi-
aq; illius sequens, eundem
Sabbatismum, qui reli-
quus iam ipsi est in Chri-
sto, & per Christum, ex-
ercebit.*

Whither the head of
the Church, & Prince
of Gods people is en-
tered, thither also shall
the Church, and people
of God enter: But he
is entered into his Rest,
and gloriously hath
put an end vnto his la-
bour, which he in the
forme of a seruant, su-
L 2 stained,

stained, as G O D once at the Creation rested from his works, when they were finished: Thither therefore shall the People of G O D enter, and the body cleaving vnto its head, and treading in his steps, shall attaine vnto that Sabbathisme or rest, which remaineth now for it, in Christ, and by Christ.

Neither did the obseruation of that day forth-with then expire, and determine, so soone as the LORD IESVS was entered in heauen: but was in vse
many

many yeares after, among the *Christian Iewes*, and that not without *Christ* his allowance, as his owne word implies, premonishing them to *Pray* (before the destruction of *Ierusalem*) *That their flight might not be on the Sabbath day.*

Mat. 24. 20

But what should there need to bee feare of such losse of time, seeing the ancient Sabbath reached to the morning of that very first day of the weeke, wherein our Sauour rose out of the graue, and therefore hath since that time consecrated it to himselfe for his owne day?

Objection 5.

The constitutions which haue beene ordained in succeeding ages, long after that, and are found among the decretals for timely cessation, from labours on the last

L 3

day

day of our weeke now called Saturday, doe more confirme our position, and practise, then any way disadvantage vs.

Answer.

For, if the same order (by warrant from GOD) had been immutably obserued, from the Creation of the world, there would haue beene no cause to make decrees for the same in those dayes. Wee may easily therefore conceiue, that a course was thereby taken for preparation, and honor to the Sabbath; as likewise then, or in times following, they appointed Vigils and Euens before the solemne festiuities, and them to take beginning in the middes of the day foregoing, which thereupon is commonly reputed an halfe-holiday.

And now hauing proposed (in
few

few words) the reasons, that I could apprehend, for the confirmation of the point, which I have vpon due motiues, bin induced to deale in; and applied the most satisfactory answers, that I could search out, to the doubts, which may arise, & to the obiections which may be vrged against our premised positions: I refer both the matter and the manner of mannaging thereof, to the iudgement of such, as are truly iudicious and godly. If nothing but pertinent truth shall be found therein, I obtaine (by Gons blessing) successe according to my hearts desire: But, if by mistaking I have failed in any thing, and deliuered that, which is not iustificable, I trust I shall be far from obstinate persistence in error, when I shall be duly conuincd thereof.

FINIS.
